The Nation.

NEW YORK, THURSDAY, JULY 9, 1891.

The Week.

THE change in the form of the Treasury statement adopted by Secretary Foster consists mainly in the relegation of the greenback-redemption fund of $100,000,000 gold to the general resources of the Government, instead of a special fund set apart for a special purpose. This change is of no great importance except as a symptom of the state of mind prevailing at headquarters. This state of mind is certainly wrong if regard is had to the intention of Congress in creating the one-hundred-million fund, for that intention was clearly set forth in a debate in the Senate on the 21st of June, 1882, when the rather blind paragraph relating to this fund was enacted. The paragraph reads in this way:

"That the Secretary of the Treasury shall suspend the issue of such gold certificates whenever the amount of gold coin and gold bullion in the Treasury reserved for the redemption of United States notes falls below one hundred millions of dollars."

The history of this clause is as follows: It was introduced by Senator Aldrich at the date above mentioned as an amendment to the National Bank Act of that year, and the object was, as stated by the members of the Finance Committee, to prevent the holders of greenbacks from drawing gold from the Treasury and redepositing it and taking gold certificates instead; or rather it was to put a limit to that operation. Whenever the Treasury gold should be reduced to one hundred millions, this operation should be no longer possible, although of course there was no limit to the amount of gold that could be drawn by the holders of greenbacks for their own use, or for deposit in bank or in their own private vaults. They would not be allowed to use the Treasury vaults for the safe-keeping of the gold so drawn.

This amendment brought up for the first time the question, What is this hundred-million gold fund anyway; where did it come from, what was it intended for? Senator Allison said that it was a fund specially accumulated for greenback redemption, and he asked Senator Sherman, who, as Secretary of the Treasury, had accumulated it, whether that was not the fact. Mr. Sherman replied in the affirmative. The exact amount of bonds sold for this special purpose was $95,500,000. The Secretary was authorized by the Specie Resumption Act to do this. When this was clearly brought out, Senator Ingalls was struck by the fact that there was no provision of law clearly indicating that the $100,000,000 gold which had been obtained by a special issue of bonds for the redemption of greenbacks was *reserved* for that purpose. Such remissness, he said, was "radically and absolutely wrong." To meet the *casus omissus* he proposed to insert the words "*reserved* for the redemption of United States notes," in place of the words "*available* for the redemption of United States notes," as Senator Aldrich had prepared his amendment. The matter was debated through four pages of the *Congressional Record* of the date mentioned (pp. 5,165–5,169), at the end of which, everybody being perfectly informed of the character and object of the amendment, Mr. Ingalls's motion was adopted without a dissenting vote, and the Aldrich amendment as amended was adopted by a like vote. This history shows with sufficient clearness that Secretary Foster's state of mind touching the legislative intendment of the act of 1882 is wrong. Treasurer Jordan was right in putting the $100,000,000 gold fund in a special place in the monthly statement of assets and liabilities.

For upwards of eleven years, ever since Secretary Windom put the Treasury bookkeeping into business-like form, the daily statement has specified the amounts of gold coin and bullion, silver coin and bullion, United States notes, and fractional coin held by the Government, and the certificates outstanding against them, together with the account of Government deposits in national banks. This furnished material for an accurate and ready computation of the actual situation of the Treasury. When the purchase of silver under the act of July 14, 1890, was begun, the account of silver held under this law was introduced, with a record of Treasury notes outstanding against such bullion. Last Friday's statement broke away from all these business-like precedents, and undertook to lump together in one item the entire Government account in silver, comprising not only the dollars and bullion accumulated under the Bland law, but the trade-dollar bars which are not yet melted up and recoined. Distinction is no longer made between these separate accounts, though they actually tell the history of three radically different experiments in Government coinage. It is impossible, from the figures presented, to strike balances which tally within several millions with the balances of the last statement under the old form. This simply means that hereafter no citizen is to have the opportunity of knowing how much silver bullion has been accumulated under last year's act, or what is the increase or decrease in the older stock of standard dollars. If there should be a sudden and startling change in the net Treasury balance on the silver account, we must take the word of Treasury officials as to its real nature and cause. The public statement will tell us little or nothing. This juggling with the books has secured on the face of the reports an increase in the surplus of six to seven millions, and, apparently, Secretary Foster cares for nothing else. In business circles, men with peculiar ability for creating abnormally large surpluses by manipulation of the bookkeeper's accounts are looked upon with profound suspicion.

The failure to put Prof. Nipher, of the chair of physics of Washington University, Missouri, in charge of the Weather Bureau, as appears to have been practically settled, was preceded by a very remarkable telegraphic correspondence, which ran as follows:

"WASHINGTON, D. C., June 29.

"*Prof. Francis E. Nipher:*

"What are your politics? Answer by telegraph.

"——, Secretary of ——."

To this Prof. Nipher telegraphed:

"Replying to your telegram as requested, I respectfully state that I am not a politician and do not intend to engage in politics."

The result, apparently, of this was that Mr. Mark Harrington, the editor of the *American Meteorological Journal*, got the place. We must say we think Prof. Nipher's answer was, from a worldly point of view, a very ill-judged one. He ought to have answered somewhat in this way:

"*Secretary* ——, *Washington.*

"Have been meditating so much during the last six weeks on the farmer that I have had but little time to follow current political events. Am a firm believer in such protection for the national industry as will secure to the laborer the fruits of his honest toil and an abundance of leisure, to the capitalist a reasonable profit on his investments, and to the farmer, a market close to his house, but with very cheap transportation to distant markets should he prefer them. Believe strongly in making foreign importers pay the duty on all foreign importations, so that the price shall not be raised to the domestic consumer, but am in favor, also, of making the domestic consumer pay a sufficiently high price for his commodities to preserve his self-respect and that of his family and poor relations. I firmly believe, also, that the manufacture of American tin plate is being carried on extensively in various places in this country, which, however, on public grounds, I decline to name or describe more specifically. I am in favor of the circulation of all the gold and silver money the mints can coin at par, and despise the variations in the value of those metals reported from monarchical countries by interested parties. The slanders on eminent public men now current in a neighboring State excite my deepest indignation, and I cordially hate Mugwumps, and have not for many months admitted one to my house. Should I be put in charge of the weather, I shall give my best endeavors to making it suit the farmers of all sections, being well aware of the indifference to their just demands hitherto shown by the so-called meteorologists.

"FRANCIS E. NIPHER."

From the time that Bardsley, the thieving City Treasurer, appeared in court and read a confession which confessed nothing, there have been rumors in Philadelphia that he had at first prepared a confession which was a very different kind of document, but had been induced by powerful influences of some kind to suppress it. Mr. McKean, the editor of the Philadelphia *Public Ledger*, has admitted that the supression took place in his

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office. He says that he received no "confession" from Bardsley, but merely a "statement," and that, "instead of being a paper that would be of service to the public, it was a repetition of accusations and scandals against reputable persons upon no better authority than two witnesses wholly unworthy of credit—John Bardsley and Gideon Marsh—and in large part hearsay testimony at that." He adds that it is the *Ledger's* habit to "decline to publish scandalous attacks upon individual character upon any such testimony," but that if the Investigating Committee desires him to appear before it, or to place the statement in its hands, he is ready to do so. We observe that the other Philadelphia newspapers are inclined to the view that the document will not only have to be handed to the Committee, but to be published in full, because its suppression is breeding suspicions far more damaging than its contents are likely to prove.

It looks very much as if the so-called Citizens' Republican Association of Philadelphia, which started out a few weeks ago with the avowed purpose of driving from the Republican party "all that is bad, dishonest, and wrong," were a bogus reform movement in the interest of Senator Quay. We had grave suspicions of its character when one of its leaders made haste to explain that the movement was not directed against any particular person, but was designed to secure reform on broad general lines. That is the kind of reform movement which all political rascals are warmly in favor of. Now the Secretary of the Association goes a step further in broadening the scope of the organization by declaring that it "has nothing whatever to do with the movement against Quay" which took such a formidable shape a few days ago. "We," says the Secretary, speaking officially, "are not striking at any individual. We will direct our efforts to bringing about reform within the party lines." That is to say, they will stay within the party lines with Quay, and submit to his leadership without question when he shall have gone through the easy and familiar process of ignoring their wishes in the primaries and nominating conventions. "Reform within the party" is the kind of opposition which the Quays of every party most delight to see.

The action of the Iowa Republican Convention last week simply emphasizes the position previously taken by the Democrats, viz, that the campaign of this year must turn on the State issue of prohibition and the national issue of McKinleyism. The silver question and other issues are touched upon in the platform of each party, but none of them will count for anything. As regards what is rightly called "the conspicuous issue in the State campaign this year," the Republicans endorse prohibition, but the party cannot be held solidly to support a ticket which stands for the maintenance of the law. No less than eighty-four members of the Convention, with a member of the State Senate as one of their spokesmen, stood up to be counted against this plan and in favor of a substitute resolution declaring for local option and high license. Some of the Republican newspapers will work openly for the election of an anti-prohibition Legislature. The Keokuk *Gate City*, for instance, said the other day: "We should prefer a local-option platform, but we do not expect to get it. We and other Republicans hereabout will try and repeal prohibition if we can." In another editorial article upon the same subject, the *Gate City* says: "If there is prohibition in any shape in the Republican platform, it means that several thousand Iowa Republicans who have not yet voted against the party will do it this time."

All this goes to sustain the judgment expressed by the Des Moines *Register* last December, that "the Republicans of Iowa must contest the next campaign on national issues, or defeat is certain." In other words, they are foredoomed to defeat if the State issue of prohibition controls the casting of the votes, because a majority of the voters are opposed to the policy which the Republicans promise to maintain. But can they carry the State if they convince the voters that they ought to cast their ballots with reference to the national issue of McKinleyism? That remains to be determined. An incident of no little significance for its bearing upon this question occurred in the recent Henry County Republican Convention. Resolutions were introduced which said, among other things: "We endorse the doctrine of home protection in the interests of agriculture and labor in all its departments, and recognize the McKinley law as the ablest expression of the principles of protection, and we pledge ourselves to its support." But the convention was in no mood to accept such a deliverance without question. Says the report in the Burlington *Hawkeye*, a Republican organ: "Mr. W. R. Cole, one of the clearest-headed Republicans, objected to binding themselves to the McKinley law. He was in favor of protection, but the method of bringing it about was a debated question, and the McKinley method might possibly fail. He preferred protection to McKinley." Mr. Cole's substitute resolution was lost, but the really important fact is that "one of the clearest-headed Republicans" openly opposed the endorsement of McKinleyism. In last year's Congressional elections 185,783 voters in Iowa supported the McKinley policy, while 194,832 opposed it. The question this year, if the election can be made to hinge upon that issue, is whether McKinleyism has gained ground during the interval. Whatever the result, an "educational campaign" of the sort that benefits the people is certain.

When the advocates of the admission of Idaho as a State were presenting their arguments in Congress, a year ago last spring, the lowest estimate as to the population of the Territory which they would admit was 120,000, exclusive of the 4,500 Indians. Mr. Dubois, then the delegate from the Territory, and afterwards elected Senator from the State, declared it "certain that the population is somewhere between 120,000 and 140,000 persons, and between those limits it must rest till the new census shall be taken." The Census Bureau on Thursday gave out the official figures, and the number of inhabitants proves to be only 84,385. As the population in 1880 was nearly 33,000, the gain has been at the rate of only about 5,000 a year, a rate at which it will be nearer 1900 than 1890 before the total reaches the lowest estimate put forward by the advocates of admission last year. However, if it never rises above 84,385, there will be as many United States Senators from the State as from New York or Pennsylvania.

Bad as is Idaho's case, the condition of Nevada is far worse. The population of that sage-brush tract, according to the new census, is only 45,761. As there were 62,266 inhabitants in 1880, there has been a loss of more than one-fourth during the decade. Between 1870 and 1880 there was a slow growth from 42,491 to 62,266, but the total is already back nearly as low as in 1870, and there is no telling but it may continue to fall until it sinks to the 6,857 of 1860. No matter how far it sinks, however, there will always be two United States Senatorships for San Francisco millionaires to buy at private sale.

The reverence with which the McKinley tariff is regarded by the protectionists very nearly equals that entertained by the followers of Mohammed for the Koran. The more preposterous the absurdities, the flatter the contradictions, the greater the exhibition of faith on the part of true believers. The latest deliverance of the New York *Tribune* upon the subject of the duty on linseed oil is a very good example of this *credo quia impossibile* kind of political religion. The duty upon this article was increased in spite of the existence of a Trust; the duties upon sugar, upon steel rails, and upon steel beams were decreased because of the existence of Trusts; but the infallible tariff works out its beneficent end of cheapness for the consumer with equal certainty in every case. The increased duty upon linseed oil sent down the price; the decreased duties upon sugar and steel rails also sent down the prices. The *Tribune* confesses with penitence that in a moment of weakness it doubted if it were wise to increase the duty upon linseed oil—not that it questioned the inspiration of the tariff, but because it was apprehensive of the outcry of monopoly from unbelievers. But an overruling wisdom decreed that the duty should be increased, and now the *Tribune* declares, with contrite tears, that it will no more venture to make use of fallible human reason in criticism of the sacred and supreme authority. According to its belief, any measure enacted by a Republican Congress is perfect. Everything inconsistent with it is false. Everything added to it is superfluous.

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Switzerland has been slow to learn that the appetite for protection grows with eating, but the lesson is at last being brought home with considerable force. When, in the tariff of 1884, the Federal Government first departed from the economic policy which it had pursued until then, it simply paved the way for demands which have since been growing louder and louder. Three years later the protected interests succeeded in saddling greatly increased duties upon the country, and on the 14th of April last a new tariff was adopted increasing the duties on the necessaries of life, such as coffee, sugar, butter, eggs, lard, etc., to such an extent as to lead to the formation of a league whose object it is to prevent the obnoxious duties from going into force. This may be accomplished by resort to the *referendum*, that safeguard by which any new law may, on the demand of 30,000 citizens, be submitted to popular vote, and almost at the eleventh hour—for the appeal must be made within three months from the adoption of any measure—the League decided to collect the necessary signatures. That it was not sooner induced to take this action was due to the pressure exercised on all the political parties of Switzerland by the impending commercial treaties with Germany and Austria-Hungary, the negotiations for which it was hoped would be concluded by the end of May. In reality, however, these negotiations were almost brought to a stand-still by the very tariff expressly framed to further them, in the expectation of exacting more favorable terms from Germany and Austria-Hungary by the threat of onerous duties on the imports from these countries.

The outcome of the appeal to the *referendum* ought not to be doubtful, if the laboring classes can be made to see that the taxes on the necessaries of life, including clothing, have increased five-fold since 1884, without a corresponding increase in wages. In fact, the increase of taxation in Switzerland during the last thirty years, in proportion to the increase in population, has been entirely out of keeping with the traditional reputation for economy which Switzerland enjoys. Prof. Georg Schanz, in his work on 'The Development of Swiss Taxation since the Beginning of the Nineteenth Century,' has shown that republican Switzerland, in spite of its almost total freedom from military burdens, has in the increase of taxation outstripped Prussia. Thus in 1851 the taxes in Prussia amounted to 10.76 marks per head, and in 1884 to 30.12 marks, whereas in Switzerland the taxes were 7.9 francs per head in 1856 and 37.3 francs in 1886. The agitation carried on in Germany against the retention of the corn duties has undoubtedly stimulated the zeal of the Swiss League; and now that the eyes of the laboring classes are being opened to the benefits of protection, the agrarian associations, both in the east and west of Switzerland, are likewise beginning to repudiate the alliance with the protected interests which the latter have so assiduously cultivated.

France is following the example of Germany and Switzerland in framing laws regulating the manner of paying the wages of factory hands. The French Government intends to embody in its project the Swiss feature of semi-monthly payments, and to limit deductions for fines, or for the purpose of guaranteeing employers against uncalled-for stoppage of work, etc., to three-tenths of the amount due the laborer. In Germany, factory wages are paid indifferently weekly or bi-weekly, and in some establishments only once a month; and deductions for any cause whatever are limited to the amount of one week's wages. In both Germany and Switzerland the principle of these regulations is being attacked by the labor parties, and in the former country the Social Democrats based their opposition to the law for the protection of workingmen on the ground of its involving a recognition of the right of the employer to retain any part of the stipulated wages. It will be interesting to watch the fate of the French measure in the Chamber, and to note the attitude of the French laboring classes towards regulations which, in spite of their adoption in Switzerland, have hitherto been pointed to as opposed to the spirit of liberal institutions.

The recent session of the Prussian Landtag was one of the longest and most fruitful on record, and has had the general approval of the press. According to the Constitution, the deputies must be convoked between November 1 and January 15 of each year. Under Bismarck the session commonly began as late as possible. The excuse was that the financial relations of Prussia to the Empire made it difficult to legislate till the imperial budget had been made out. In other words, the deputies did little save to pass routine appropriations. The Minister found it more convenient to administer the Government without their assistance. The new Ministry was diligent during the summer, and, although it had been in office but seven months, it was able to lay before the Landtag on November 21 a scheme of legislation so comprehensive that it might almost be called a programme. In delicate but unmistakable terms it was intimated that much had been neglected in recent years, and that the houses must make up for lost time. Of the many bills introduced, three principal ones proposed a reform of the system of primary schools, a change in the income and other taxes to pave the way for the eventual transfer of the land tax to the local units, and a plan to make possible the abolition, by administrative measures, of the pocket boroughs in the seven old provinces. The School Bill met almost universal opposition, though on very different grounds from different factions, and lies over the session. The tax reform was adopted with some modifications, and the Communal Regulation Act, in spite of persistent obstruction by the conservative elements, finally went through both houses. This law, which carries out, virtually on the lines that Stein proposed, a reform begun by that statesman more than eighty years ago, is naturally displeasing to the representatives of the country landholding interest. In the eastern part of Prussia, where the influences of feudalism are still distinctly discernible, there exists a system of farm communes (*Gutsgemeinde*). These communes, although as independent as the towns, stand under a local Government administered almost exclusively by the owner of the estate as communal magistrate. Many of them are of pigmy size, and even if, as a rule, they have not been badly governed, the owner, nevertheless, possesses almost absolute power over his peasants, and the nature of the relation is contrary to the fundamental principles of Prussian administration.

Above the chorus of approval with which the leading journals of Germany, Austria, and Italy greet the renewal of the Dreibund rises the protesting shriek of the Ultramontane *Osservatore Romano*. Its mournful utterances over the isolation of France are marked by the same want of reserve which has been noticeable of late in its columns, and particularly in a recent article predicting a miraculous alliance between the true Church and the Christian Democracy of France. This prediction went far to justify the apprehensions expressed by Signor Crispi in a speech delivered at Florence last October, as to the outcome of the Radical agitation against the Triple Alliance. His argument that the Radicals were in reality serving the ends of the Church was then indignantly characterized as a slander by democratic orators and journals, as well as by clerical papers. Significantly enough, however, on the very day when the *Osservatore* proclaimed the solidarity of interests between the Church and the French Republic, the Democratic Association of Rome issued a manifesto condemning the Dreibund and calling on the people to decide between armed misery and "sovereign liberty." The appeal was to have been followed by a series of public meetings protesting against a renewal of the Dreibund, which, however, were promptly prohibited by the Ministry. It ought to be said that both in the camps of the Clericals and of the Radicals may be found critics who regard the utterances of the *Osservatore* and the Irredentists as ill-timed. Thus, the radical *Tribuna* fears that the attitude of the Democratic Association may cast doubts on the sincerity of its motives, inasmuch as the agitation against the Dreibund, to be effective, ought to be carried on by all the political parties of Italy. And the outspokenness with which the *Osservatore* disclosed the inmost thoughts of the Vatican has even given rise to the suggestion that possibly a friend of Crispi's succeeded in smuggling into its columns the article bearing out the assertions of his Florence speech.

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BUSINESS FAILURES IN 1891.

MESSRS. R. G. DUN & CO. publish the statistics of business failures for the six months just ended. The number who failed was 6,074 for the United States, as compared with 5,385 for the same period in 1890. Liabilities in 1891 were $92,416,000, and in 1890 $65,319,000, an increase in number of traders of 689 and in liabilities of $27,000,000. In the list given are many States which show fewer failures than last year: New York, Illinois, Iowa, Michigan, and Minnesota especially so. The cities of Chicago, St. Louis, San Francisco, and New York also show a cleaner record. For these States and cities we may conclude that, in spite of our last winter's stringency, business has been conducted on a conservative basis with a reserve of financial resources. Boston, indeed, shows greater losses than last year, but much less than in 1889. More interesting is the following table of States whose failures the present year are larger than in the corresponding six months of 1890 and 1889:

States.	Amount of liabilities.		
	1891.	1890.	1889.
Alabama.....	$1,386,063	$523,050	$468,317
Arkansas	1,365,933	544,384	352,100
Connecticut....	1,745,991	828,894	866,972
Georgia.....	3,074,360	362,930	689,376
Kentucky.....	3,200,981	708,966	701,929
Massachusetts..	3,897,207	1,642,523	2,565,110
Mississippi.....	914,481	591,164	289,374
Missouri.....	9,232,045	1,089,923	736,620
New Jersey	3,153,537	805,184	541,129
City of Cincinnati.....	1,032,406	544,026	376,764
Oregon	431,000	244,500	93,700
City of Philadelphia.....	8,942,309	3,651,227	4,220,912
Tennessee.....	3,567,075	683,061	613,351
Texas.....	3,393,762	885,037	1,464,590

The Kansas failures in 1891 are not much larger than in 1890, contrary to the general impression, nor are those in Nebraska much greater. Dun's Kansas City report on this point says "a considerable portion of the revenue from the abundant crops will be absorbed in clearing away mortgage debts; still, the belief is that the residue will be amply sufficient to sustain an increasing commercial trade." A glance at the table shows the main losses to be in the Southern States. There must have been hard times in Georgia, Kentucky, Missouri, Tennessee and Texas, since the liabilities for 1891 exceed so greatly those in the two previous years. Dun's circular is accompanied by reports from all the business centres of the country. Their tone is generally hopeful because of the abundant crops in prospect and the expected demand for our cereals abroad. But in the Southern States just mentioned the reports, while not at all pessimistic, still point out the need of caution. Nashville, for example, says: "Collections have been on the whole poor and money hard to get. Farmers have been poor and the country merchant cramped. There is a conservative feeling all along the line." In the same way Louisville reports the worst past and the outlook for the future brighter.

In the cotton States the fall prices for that staple are awaited with some anxiety. Augusta, Ga., reports, "A decrease in values [of cotton] might be attended with serious consequences to those country merchants who are carrying the farmers; still, prospects are considered good." From all points come the reports that the farmers are carrying over large quantities of cotton—a dangerous experiment in view of the expected large crop this year. Thus Savannah says: "In two counties there are at least 2,000 bales of last year's production yet unsold. These will have a tendency to glut the market if not got rid of previous to baling the new crop." Added to this is the increased price which Southern farmers must pay for Western grain not raised by them. Mobile reports: "Some regard the coming season as one fraught with more danger than usual because of the large amount of grain required by the farmers throughout this section."

The South is still laboring under the disadvantages and dangers growing out of its dependence upon one crop. Low prices received for cotton, and high prices paid for corn and other commodities not grown or produced, make a very unfavorable combination. The holding over of cotton or other farm products by the farmers seems to have been done by the advice of the Farmers' Alliances, which issued circulars recommending that course in order to compel the factors to pay more to the farmers. The best advice to farmers would be to sell their products soon after harvesting. Farmers are not capitalists in the business sense of the word, and are not well enough informed upon the general conditions which enter into the question of future values, to make a success of speculating. In the competition of capitalists for their product lies the farmers' hope of getting the highest price that trade conditions will permit. For the farmer who harvests in a month the whole supply of cotton or wheat for the year, the question of value for his crops six months hence is one of great importance. Since this value so far in the future is a matter of opinion wherein men will differ, there must of necessity be speculation; yet this speculation becomes the direct means of giving the producer at harvest a larger price than the immediate consumptive demand would warrant. There is, no doubt, too, that the system of borrowing in the South is enormously wasteful, compelling the farmer to pay practically such high rates of interest as to half ruin him when prices for cotton rule low. No business could long stand it, and cotton-raising cannot. Still, hard as it is to say so, there seems no real remedy except through failures, by which the business may fall into hands financially strong enough to follow it successfully.

Aside from the States mentioned, Connecticut shows increased losses, Massachusetts still more, and New Jersey very large liabilities. Certain lines of manufacturing in New England seem to be unsuccessful this year for causes not yet fully stated. Boots and shoes and rubber goods are examples. Hartford, Conn., reports, "The general tone of business has been of a rather depressing character, though a good deal of inquiry among prominent manufacturers and others has failed to reveal any good reason for the disappointment which is freely admitted." The New Haven report thus fairly sums up the general feeling regarding the business outlook: "Business men are not inclined to view with alarm the present somewhat depressed condition of trade. Though business as a whole is not quite up to last season at this time, a general feeling of confidence and satisfaction seems to be shared by all."

THE NEW PRUSSIAN INCOME TAX.

IN the brief speech from the throne with which the King of Prussia recently adjourned the Landtag, he thanked the members emphatically for accepting so many of the new Ministry's measures, and especially for laying "necessary and excellent foundations for the improvement of the tax system," which is to achieve "a just distribution of the public burdens according to ability to bear them." Nevertheless, of the three parts in which Dr. Miquel's tax-reform scheme was laid before the Deputies, they refused the inheritance tax outright, they largely modified the income tax, and allowed only the tax on trades and industries to go through approximately in the same form in which it had been presented by the Government.

The first assessment for the income tax under the new law will take place in 1892. The mode of assessment is substantially as follows: The communal magistrate (*Gemeindevorstand*) makes a list of all taxable persons in the commune, and estimates, from such data as he can obtain, the income of each. This list is revised and corrected by a board of provisional assessment (*Voreinschätzungscommission*), consisting of the magistrate as chairman and a number of assessors, the majority of whom are elected by the town, the minority appointed by the Minister of Finance. The lists, thus corrected, go to a board of county (*Kreis*) assessors, also composed of a majority of elected and a minority of appointed members, who hold office for six years and are eligible for any number of successive terms. In addition to the corrected assessment-roll furnished by the communal assessors, the county board has another source of information, viz., the direct declaration of the taxpayer himself. Each taxpayer who has an income of 3,000 marks or more, must fill out an official blank giving the amount of his income from each of four sources: capital, real estate, and rent (including the rental value of his residence if he owns it), trade and industry, earnings from professional or other occupation, so far as they are not already included in the first three classes. He must also specify the amount of his income from property or industry situated outside the *Kreis*, and the amount of the debts or the other burdens on account of which deductions from the assess

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ment are expected. After comparing these declarations and the provisional assessment-rolls with its own knowledge of each taxpayer, the county board makes definitive assessments. The aggrieved taxpayer may appeal, as may the chairman of the Board, to a special tax court.

Thirty-six such tax courts are formed, one for each department (*Regierungsbezirk*). A majority of their members are chosen by the Executive Committee of the elected provincial Legislature from among the citizens of the Department, and a minority, including the chairman, are appointed from Berlin. From these tax courts there is an appeal to the Superior Administrative Court, the tribunal of last resort in cases involving the official conduct of a member of the civil service. All persons concerned in the assessment take an official oath of secrecy, and the records of the boards are inaccessible save to officials who have taken this oath.

How this mode of assessment would have worked if the rate of taxation had not been raised, is difficult to say. It might have worked well. Prussians are already accustomed to an income tax. They surrender willingly to officials much that an American considers very decidedly his own business. Respect for public officers is, justly, with them much greater than under the dominion of the spoils system; and to be convicted of tax-dodging by means of a direct lie, instead of being considered a praiseworthy evidence of "smartness," would be a social disgrace. In addition, the legal penalty for being caught in an untruthful declaration is high, and the probability of its enforcement is great. These inducements to honesty might have been sufficient, at the old accustomed rate of 3 per cent. as maximum tax, to improve the present assessment, perhaps to improve it largely.

But a way lay open to make assessment by declaration substantially just. Had the Government, at the same time that it made false declaration dangerous, also made true declaration attractive; had it reduced the maximum tax to 2½ or even to 2 per cent., it is likely that many taxpayers, pleased by this mark of confidence in their honesty, would have told the truth. The detection of false declarations would then have been greatly facilitated, both by means of comparison with the true ones and by the support which favorable public sentiment would have lent the assessors in fulfilling their duty. The assessment, in all probability, would have been so much sharper that no deficiency would have been caused by lowering the tax-rate. And even if a deficiency were caused, it could not embarrass the Government seriously, since the whole income tax produced last year but sixteen million dollars, only a small part of the public revenue of Prussia. The Government might well have run the risk of a small temporary deficiency in order so to introduce the declaration that honesty should become from the outset part of its nature and soon grow part of its tradition. If the deficiency actually occurred, it would have been easy, after a short time, to raise the tax to its old rate, or, as the temper of the Landtag showed, even higher. Meanwhile, the most important point would have been gained. Honesty would have been established as a necessary, even a natural, part of the declaration.

This opportunity, really great both as a matter of just taxation and of eventual increase in revenue, has been lost. The Landtag allowed the rates on incomes less than 30,000 marks to remain at the figures proposed by the Minister, but introduced by amendment a further progression for larger incomes beyond the long-established rate of 3 per cent., so that hereafter the tax will be 3⅓ per cent. on an income of 50,000 marks, and will reach 4 per cent., the maximum rate, at an income of 100,000 marks. The upper chamber refused for a long time to consent to the bill, but finally gave way, and the Finance Minister, unwilling to add another to the long series of unsuccessful attempts at reforming the income tax, assented to the change. Now, entirely apart from the question how far Prussia can justly carry an income-tax progression which in itself she considers just, and without suggesting that, as a matter of theory, 4 per cent. is too high, we regard the introduction of the 4 per cent. rate at the same time with the new declaration as very doubtful policy. Heretofore many wealthy people have been able to secure an under-assessment simply by keeping quiet. That hereafter, unless they are deliberately dishonest, they will be assessed if not higher than they should be, still higher than they have been, will be in itself a grievance. When to higher assessment is added a higher tax-rate, the temptation to declare falsely will be strong. For the absolute difference caused by this higher rate is larger than at first sight appears. The cities and towns generally raise a considerable portion of their revenue by a surtax upon the national income tax. One hundred per cent. surtax is the rule, 200 per cent. is not unusual; in some of the democratic cities in the industrial district of Westphalia and the Rhine province 300 per cent. surtax and even more is levied. City taxes seldom fall in rate. It is not, therefore, simply a question whether the Elberfeld manufacturer who has an income of 100,000 marks shall pay the 3 per cent. he once expected to pay under declaration, instead of the virtual 2 per cent. he paid in the days of under-assessment, but whether he shall pay for national and local purposes 12 per cent. instead of the previous 6 per cent.

A PLAIN MORAL QUESTION.

Some aspects of the current theological controversies lend themselves to the professional mystification of experts who warn off the ordinary man as incompetent to discuss such technical questions. One position, however, assumed by some of the advanced liberals is so stripped of technicalities and brought down to so simple an issue of right or wrong that one man's moral sense is as competent as another's to pass judgment upon it. We refer to the idea which the *Christian Union* keeps reiterating, with the approval of many, that a minister may honorably remain in the service of a church though repudiating leading articles of its creed. It is admitted that the dissent is open, that it is radical, and that it has to do with matters of belief which the denomination at large regards as vital, and which church courts would hold to be essential to ecclesiastical standing. It is acknowledged that no man rejecting the articles in question could obtain admission to the ministry of the particular sect, in the first instance. Still, it is maintained, once in he may rightfully stay; in fact, it is his duty to stay and reform the creed according to his notions. To call in question the honesty of such a proceeding is to expose one's self to being held up as an enemy of religion —a thing that surprises us in the *Christian Union*, as if it were to revert to the old homiletical practice of holding up "the merely moral man" to condemnation.

The defence put forward for this position, which we have declared to be morally perilous, will not bear examination. It consists, in the first place, of the assertion that it is monstrously absurd for the creed-makers of one age to bind the thinkers of the next. This is the worst form of the "dead-hand" tyranny, we are told. But all this is aside from the point. The "dead-hand" system is a fact in ecclesiastical organization, whether we like it or not. Its legal sanctions are unquestionable; that is admitted. But its moral sanctions are just as unquestionable. It is the only way a denomination has of maintaining its integrity. It is its instinct of self-preservation. And no man is called upon to submit himself to it with his eyes shut. The minister has the situation put clearly before him at his ordination, and accepts it. In the Presbyterian Church, for example, he has solemnly to "approve the government and discipline of the Presbyterian Church," to "promise subjection to his brethren in the Lord," and to undertake to "maintain the purity and peace of the Church." After thus deliberately accepting the "dead-hand" system, what sort of a spectacle does a man present railing at its hardships? He has put the yoke on his own neck; if it galls, let him throw it off, but let him not deny the existence of the yoke.

In this aspect of the matter, it becomes an even more serious affair than simple rejection of articles of the creed. It is a direct renunciation of the authority of the Church. It is a denial of the elementary right of the Church to defend itself. The *Christian Union* says that the minister ought to make no secret of his heresy; he ought "frankly and fearlessly to avow it." But he ought to do more than that: he ought to declare his unwillingness to submit to any form of organized belief. He rejects the authority of any official creed. A church would be ineffably silly to "reform" its creed at the behest of a set of men who announce beforehand their contempt for the whole system of official creeds, reformed or otherwise.

But it is further maintained that a minister's loyalty is not really pledged to a creed, but to "Christ and the truth." This is to confound what may be a man's private feel-

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ing and attitude with what is his public and official position. And since the whole question is as to the morality of his public and official position, this form of defence again appears irrelevant. Such a plea would not be listened to for a moment in a civil or ecclesiastical court. Fidelity to the express language of the creed, not to any assumed private standard, would be insisted upon. And how is it different in the forum of conscience? How can a man there substitute a private standard for the one he has publicly and officially agreed to stand or fall by? It must be remembered that it is not now a question of being within the generally recognized liberty of interpretation and subscription. The very point of the case lies in the heresy being undeniable and quite beyond the limits of denominational toleration. In such circumstances, for one to fall back on the sincerity of his devotion to "Christ and the truth" seems to us morally as unjustifiable as it is legally absurd.

We do not need to say that all our sympathies are with the men in the various denominations who are open-minded enough to see how the new wine of modern research is hopelessly bursting the old ecclesiastical wine-skins. If they can conscientiously read the new meanings into the old shibboleths, well and good. If they belong to a church which has officially and publicly declared that the historical symbols are not regarded seriously any longer, even though nominally retained, we must absolve the ministers while condemning the church. But if they have seriously accepted the creed of a denomination which continues to take its creed seriously, and then think they can flout it while still serving under it, we can only say that the mass of men will regard that as an immoral thing to do.

THE IRISH LAND BILL.

LONDON, June 23, 1891.

THE Irish Land Bill, intended by Mr. Balfour to be one of the chief factors in his scheme for the establishment of social order in Ireland, has passed its third reading and been sent up to the House of Lords. It is not likely to be materially altered there, so that the time has come when an attempt may be made at describing its main features. It is a measure of extraordinary complexity. Only the ablest members could take an effective part in its discussion, or suggest or carry through material amendments. The Government, with its usual majority, nine-tenths of whom really knew nothing whatever of the bill, could at will vote down the combined Irish members of all parties, most of whom at least had some opinions on the subject. A reference to other acts and to scattered Government returns not even specified in the bill, is necessary for its comprehension. How simple and open to ordinary intelligence were the most advanced appliances of civilization fifty years ago compared to the complications with which our lives are now surrounded! So the legislation of the past was generally as comprehensible as a child's primer compared to the network of enactments, such as the Irish Land Bill, in which society is now being more and more involved.

The Parliament of the United Kingdom, instead of letting England, Scotland, and Ireland raise separately funds for their internal administration, levy taxes off the United Kingdom, and then almost by rule of thumb portion it back for local purposes. As, under the influence of modern economic ideas, increasingly heavy demands are made upon taxpayers, so the allotment of local grants to the three kingdoms becomes larger, and their apportionment more and more difficult. The sums granted to Ireland are mainly for constabulary and Castle rule; poor-law unions in relief of rates, road authorities in relief of county cess; a share of new customs and excise duties, application not yet arranged; education, industrial schools; the salaries of teachers and medical officers in poorhouses; medical offices and medical and surgical appliances for the poor; salaries of officers under the Public Health Act, and support of pauper lunatics. Constabulary and Castle government, being the essentials of British rule in Ireland, are to be held clear. The other grants above named, with £40,000 per annum as an "exchequer contribution," amounting altogether to £1,350,000 (less £180,000, the proportion payable to the larger Irish cities, not supposed to be directly interested in land purchase), are to be held as security for a Government advance for land purchase of their capitalized value, £30,000,000. This is the essential basis of the bill. England, having for her own purposes planted the present land system in Ireland, seeks partially to abolish it, at the risk, not of the United Kingdom, but of Ireland. The above grants are distributed to the Irish counties in certain proportions. The loan is to be allotted, accordingly, in what, during the discussion of the bill, have been familiarly called "water-tight compartments." For instance, £1,474,000 is all that will be allowed for the purchase of land in Antrim, even should the contiguous counties, Derry and Down, not require their proportions of £791,000 and £1,495,000. This system runs all through the measure. The counties are "water-tighted" as to their purchasing powers; each year is "water-tighted" as to losses falling on the guarantee fund; the Irish grants are "water-tighted" as to their application if not fully needed for the main purposes specified. Then, again, the country may be "chess-boarded" in tenancy and ownership by the sale of only portions of estates.

Landlord and tenant must agree as to sale and purchase. There is no compulsion about the measure on either side. Having agreed, they apply to the Land Bureau, which will confirm the bargain and carry out the sale if the bargain be such that the tenant is considered likely to meet his engagements under it. The landlord will be paid three-fourths of the agreed sum in guaranteed land stock, bearing 2¾ per cent. interest. The other fourth, bearing a like interest, will be held over as a guarantee deposit until the tenant has paid a certain number of his annual instalments. The tenant is then put into possession of his holding, and, paying 4 per cent. on the purchase money, will, at the end of forty-nine years, become absolute owner. Of this 4 per cent., 2¾ per cent. is the above-named interest to the landlord, ¼ per cent. goes to strengthen the guarantee fund, and 1 per cent. to a sinking fund which will extinguish the principal after forty-nine years. If the tenant defaults, he will be sold out. In case of loss on resale or of agitation against the payment of rents or instalments, recourse would be had to the guarantee fund. In such a case the Lord Lieutenant will have the power of direct levy or direct stoppage of grants, without reference to any local authority. Should the tenant have bargained to pay less than twenty years' purchase of the annual value of his holding, he must pay a heavier instalment during the first five years of his tenure, as an insurance against possible bad seasons, which additional instalment will, after he has been in possession eighteen years, be allowed him in future payments. Such are the main provisions of the bill. The necessary bookkeeping will test human ingenuity. Well did Mr. Morley say, "I think that if the Chief Secretary were to go to any great firm of accountants in the city, and submit the question of these accounts to them, they would absolutely despair."

Speaking generally, the objections to the bill are: Its not being comprehensive. It will affect but a small proportion of the tenants. It is not likely that the £30,000,000 can, owing to the complexity of our land tenure, be apportioned further than £1,500,000 a year. It hypothecates local resources without local consent or control. It will render more discontented than ever the tenants under rent, who will be paying a heavier price for their land, without the prospect of ownership, than those under the Act, who will become owners in forty-nine years.

Each party in the House took up a different attitude towards the measure. It was discussed in Committee for over thirty sittings of seven hours each, during which, according to Mr. Balfour's acknowledgment at the end, the Irish members showed "conspicuous ability and entire fairness." Beyond furnishing an irresistible majority, which must have had an easy time of it in the library and smoking-rooms, the Conservatives generally can hardly be said to have taken part in the debate. They left it almost entirely to Mr. Balfour, aided occasionally by Mr. Madden, Attorney-General for Ireland, and in fiscal details by Mr. Goschen, Chancellor of the Exchequer. The English Liberals were opposed to the bill, mainly on the ground that it was a hypothecation of imperial credit to relieve Irish landlords from their difficulties. They ridiculed the idea that, in case of some great misfortune to Ireland, such as bad seasons, the grants to education and to pauper lunatics would be cut off rather than that the Imperial Exchequer should suffer.* While voting against the second and third reading, they heartily supported the Irish members in their attempts at amendment. All Irish parties voted for the second reading on the ground that the bill, however defective, would confer certain benefits upon a large number of tenants.

Generally speaking, the Irish parties assumed quite different attitudes towards the measure. The handful of Ulster men supported Mr. Balfour. Mr. Parnell patronized the bill, and denounced the Nationalists as jeopardizing it by their discussion of details. For the most part his men absented themselves: only one or two took any practical share in the discussions. The main opposition came from a small body of Nationalists, and of this small body only three or four, fully grasping the measure in all its particulars, accomplished anything. Two members won the admiraton of even their bitterest opponents—Mr. Sexton and Mr. Knox, quite a young man, little over a year in Parliament. Mr. Sexton has grown out of that "windbag" style at first said to characterize him. In statesmanlike ability and flexibility and in debating power he occupies a

* Judging from the past, neither the local rates nor the Exchequer are likely to suffer. The extraordinary punctuality with which our people have hitherto met their engagements in land purchase is much to their credit. The last report of the Commissioners, that up to August, 1890, shows that while £409,698 was due from 11,272 farmers to whom advances had been made for the purchase of their holdings within the previous five years, but £2,554 was in arrear, and but £611 of that sum was more than six months in arrear.

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front rank in the House, and the discussion of this bill has added much to his reputation. His position is due to pure genius and native intellect. He is the only man who, without a University or legal education, makes any really great mark in the House. But in him the defects arising from the want of early training and of association with his intellectual equals in school and college, are shown in a certain apartness and shrinking from society possibly fatal to his ever occupying the position of leader. He is a man of untiring industry and a wiry constitution, and he almost lives in the House. Through the fair and foul of an unhealthy season, at times when a large percentage of the members were down with influenza, he was always at his post, often alone, generally with Mr. Knox, during a few weeks supported by the Healys and Mr. Kenny.

Criticism was directed mainly against the incompleteness of the Land Bill, the impossibility of its putting an end to dual ownership as a rule, the confusion and heartburning it would be certain to cause; above all, against the monstrous injustice of hypothecating Irish resources without Irish consent or control. In these contentions the Nationalists were supported by Mr. Morley, Mr. Bryce, Mr. Lefevre, and other Liberal friends. What appeared to most Irishmen a disastrous proposal was frustrated in only some of its details, *i. e.*, Mr. Balfour's determination to alter the constitution of the present Land Sale tribunal (which gives entire satisfaction in Ireland) by the addition to it of the Fair Rent Commissioners, who are much in arrear with their duties, and whose sympathies are believed to be adverse to the tenants. A serious difference arose among the Irish parties and the English friends of Ireland generally regarding the limit put upon the possible purchase of more than a certain number of holdings of over £50 valuation in each county. Mr. Balfour, the Parnellites, and many English Liberals pointed out that while there were in Ireland 41,000 holdings, value £4,480,000, over £50 valuation, and 511,000 holdings, value £5,650,000, under that valuation, the present Ashbourne Act, without some such limit, had been applied to the extinguishment of a few of the larger holdings by the expenditure of a considerable proportion of the fund at their disposal. This contention appeared reasonable. Yet, on the general grounds of the disadvantage of chess-boarding estates and discouraging sale, the clause was combated by the Nationalists, Mr. Shaw-Lefevre, and other English Liberals. Numerous minor concessions and improvements were secured by Mr. Sexton and his side, which are now being flourished in the face of the Parnellites.

A second portion of the bill, dealing with the congested and more impoverished districts in the west of Ireland, acknowledged by all parties to be an honest attempt by Mr. Balfour to deal with a very difficult and knotty problem, passed almost without discussion.

So much for the Irish Land Bill. Time alone can tell which will be justified, the prognostications of its extreme supporters that it will settle the Irish land question, or of its more severe critics, that it will effect little and may make confusion worse confounded. Probably the truth will be found to lie somewhere between them. Nothing has occurred to alter the conviction with which these communications of mine to you have always been imbued —the conviction that the pacification and elevation of Ireland, the accomplishment of her real union with Great Britain, is to be found only in a wide measure of home rule, in the throwing of responsibilities on Irishmen themselves, the turning into useful and safe channels that abounding love of their country and zeal for her welfare which animate Irishmen at home and abroad. But we are at present entering on a new era regarding which nothing can be predicated. The forces of the past twelve years' agitation are evidently dying out. The personnel of the movement is undergoing a decided change. Owing to the Parnell split, methods of working must be radically altered. The legislation of the past ten years is having its effect. Ireland is, in proportion to its population, more prosperous than ever. The population is diminishing — the Catholics more rapidly than the Protestants. The centre of greatest population is moving from Dublin to Belfast. A general election alone can tell us what the country really wants, and what it intends and is prepared to do. The sooner a general election comes, the better.

D. B.

PEACE OR DEATH.

ITALY, June 21, 1891.

AFTER a thirty years' residence in Italy and an eight months' absence, I am more than ever struck on my return to find how entirely the real Italy differs from the view taken of her abroad, and from the fictitious Italy which alone is visible in Rome, where all the pictures sent abroad are manufactured. On one point, however, real and political Italy are agreed, namely, that the *sine qua non*, not only of progress and prosperity, but of her continuing to exist as a nation and first-class Power, is absolute and perfect peace. It is to insure this that she entered on the Triple Alliance after keeping her "hands free," her frontiers and coasts undefended, and her people unarmed for twelve years after her unity was accomplished. It is for defence, not for offence, that she has of late years spent her millions in organizing a citizen army, in creating a fleet, in constructing railroads which shall enable her to mobilize that army on her northern frontier in case of attack from any hostile Power.

Did she well, did she ill, the thing is done. The money is spent, the fleet is the envy of Europe, and the army not only has done much for the moral unity of the populations, but has given them a sense of security which alone can enable a people to devote their attention to education, to industry, to commerce, and to what in Italy is the *non plus ultra* of her future welfare—to agriculture, to the increase of the production of food for her own people, and for exportation to such foreign countries as shall make commercial intercourse possible. Whether Italy was justified in assuming that France was hostile to her existence as a nation with equal rights and duties in the European concert, whether she attaches too much importance to the Ultramontane championship of the Pope, we cannot undertake to say. Certain it is that Republican France restored the Pope in 1849, that Imperial France kept the Pope on his throne of corpses for one and twenty years; and that this was felt to be an inevitable necessity by Louis Napoleon, who had no religious sentiment, is proved by the fact that, even at the eleventh hour, when he might have had the moral support and (as far as the King, court, and military element were powerful) the material aid of Italy at the commencement of the fatal war, if only he would withdraw his protection from the Pope in Rome, he dared not and did not do so. Then, in the present Republic, there have not been wanting symptoms to prove that only the power is lacking to prevent a very large and influential portion of the French people from entering on a crusade for the restoration of the temporal power. Of course the Italians know that this is the very party which would overthrow the Republic in favor of a military dictator, or a legitimist pretender, or a Bonapartist adventurer.

As for any other question than the Roman, Italy has not one single reason for stretching her hand across the frontier which she nevertheless feels bound to jealously guard. As for her unredeemed provinces, she knows that Nice would not return to her impoverished bosom if a really free plébiscite were allowed to-morrow. As for Trieste, she knows also that it will never be abandoned by Austria until she has other seaports on the Adriatic—that Germany would not allow her to do so if she wished it; and that the Trentino will revert to Italy at some time or other as compensation for something else that Austria covets and in time will get. If we come to the home Government, I doubt whether there is a single nation in Europe which is as contented as are the Italians with their monarchical régime. It was not the ideal of the party of action; but, as they could not get the Austrians out of Lombardy without an army and a treasury, they said, "Unify Italy and be king over her." Italy was unified and Victor Emanuel was made King. Had his successor proved a jingo monarch, had he had the fancy for reigning and governing, he would probably have had a short reign, especially as the army is the most democratic in Europe. But he did a quite other thing —he parted from the aristocratic Conservative party which had been the pillar of his father's throne, and, without intermeddling in internal politics, leaned decidedly to the side of popular reforms. Old Victor was about the most extravagant monarch of this century. On his death the Government proposed to the young King that a bill should be presented to Parliament for the payment of his father's debts. With an almost resentful air he made answer, "That is my business," and he has paid and is paying them. Even so with the maintenance of the heir apparent—that is also "his father's affair"; and while the Queen of England, with her enormous wealth, does not blush to ask from Parliament grants for the maintenance of her grandchildren, King Humbert provides for his son and heir out of his privy purse. These things tell with a poor and struggling nation.

Again, the Italians, who as masses take no part in politics—their abstention at the urns to the extent of from 30 to 50 per cent. proves this—look even upon general elections as a *disgrazia*, a misfortune. They felt some enthusiasm at the first elections, when the question was to decide whether Italy should be united into a nation, and again in 1876, when the Moderates were deposed and the Liberals promised everything that was asked for. But since then, and even more emphatically since the extension of the suffrage, an increasing indifference is notable: "It all comes to the same thing," say they, "whether one party is in or out; and elections are just a stirring of troubled waters for no good that we can see to follow." The one supreme problem is how to make ends meet. That is the question put daily in Cabinet counsels and in national or in private banks; in industrial establishments and in the homes of the middle and poorer classes. Everywhere the answer is the same: Economy, retrenchment—economy to the backbone, as Sella was so abused for saying. Talk of war being desired in Italy, of its being considered as a regenerating factor! Go through the country and talk with any class of manufacturers, merchants, shopkeepers, with the

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Italians—and, above all, with the peasants. They will tell you with one voice that to be led or forced, or to drift, into war would mean absolute and immediate ruin ; that war would mean for Italy what a fire would mean for a man who had spent his all on building and furnishing a house without insuring it against destruction, just as he was about to make it profitable by letting and inhabiting it.

I note especially on my return that many add: "Let those who drifted us into Africa be pardoned, as they are dead; but let some man arise who shall find the means of drifting us out of it again as soon as it is possible to do so with all due regard to our dignity and to our honor." This new expression of feeling I note especially in the provinces where the appalling increase of emigration alarms all. In this province, which fifty years ago did not even figure in the statistics of emigration, some of the villages are depopulated; emigration has become a mania, a wide-spread and deep-rooted epidemic. Eight thousand have gone out this year, some selling or mortgaging their homestead or hovel, some with nothing but what they carry on their backs, all with their railway fare and voyage with food paid out to Rio Janeiro. No wonder that they go; but though no earthly power can stay them, those who remain behind are seriously striving after some solution to the land-craving, labor-seeking problem. And the first remedy proposed is to "let Africa go," and to spend all available sums that can be spared from other budgets or saved from any source, for the internal colonization of which so much has been promised and for which nothing has been done.

Of fertile but uncultivated land there are half-a-million of acres in the island of Sardinia, in the Tuscan Maremmas, in the Agro Romano, and in the island of Sicily. The agricultural population is quite too numerous in many parts of Italy; given the land, and provided the capital necessary for its preparation, for the construction of dwellings, for implements, seed, and, of course, the keep of the colonists for two or three years, and the question of agricultural distress would be solved, besides the addition to the national wealth produced from the cultivated soil. And all this sounds so simple that one wonders why it was not commenced years and years ago. Again, without entering into details for which space is wanting, the system of coöperation, of coöperation in labor and productive industries, has taken such a hold of the popular imagination that, if it could be applied universally, it would of itself prove a counter seduction to emigration. The Government is pledged to give public works to these bonafide coöperative societies, and the initial law, which was a true step on the path of progress, is being revised and is to be extended to the provinces and communes, so that by degrees the accursed race of middlemen, of sweaters, may be abolished, and the public works which must be finished in Italy be really executed by the now unoccupied masses. The reaction against speculators and building speculations is intense, and it is a healthy sign.

Even these questions are discussed, however, in a very limited circle. Among the middle classes education is the order of the day, and the discussions on the budget of public instruction have been followed with the keenest interest. Villari's method and daring are on a par with his popularity, and this is strange when you consider that he has set the students down with a firm and almost disdainful hand: here forbidding their knocking off work to play at commemorations, there warning them that if they do not mend their manners, he shall ask the Superior Council to revise the statute allowing them to elect their magistrates. To every demand for subsidy or increase he has answered, "Non possumus; the coffers are empty." Only in one case has he augmented the miserable pittance doled out to the masters and professors of higher or secondary education; and how has he managed to do this? By increasing the fees to be paid by the students at the lyceums and gymnasiums—asking why, forsooth, the sons of the well-to-do classes are to be educated at the expense of the nation, which cannot yet afford to do sufficient for the elementary schools, where the whole nation has a right to a free place. Villari has been applauded even by the classes who must pay the piper. Even when he touched on the question of the gradual diminution of the ridiculous number of universities which encumber Italy, he was listened to respectfully, though the belfry-tower spirit and vested interests have proved too strong for any of his predecessors. If the Ministers of War and of the Navy and of Public Works had been equally courageous, they would have found equal response throughout the country; and if the present House should object to any economies, let the Government appeal to the country, and Europe would see what chance there would be of raising a war-cry in Italy. J. W. M.

THE CONDITION OF ITALIAN LIBRARIES.

LAKE COMO, May, 1891.

THERE are in Italy between thirty and forty libraries which the present National Government, in recognition of former Governmental support, is committed to maintain, at least in some degree. It is a division of resources which even a rich country would find an impediment in developing a proper National Library, and Italy, with its over-burdened Treasury, is far from being in a position to offer the world a single library of the first class. In talking the other day at Rome with Villari, the new Minister of Public Instruction, he referred to this over-abundance of subsidized libraries as one of the difficult problems which he has to confront in decreasing the expenditures of his department. It also well represents how localized interests have not been abated in what is called the political unification of the country. Indeed, Italian unity is a good deal of a fiction, and it will take a great deal more than the erection of statues of Victor Emanuel, Cavour, and Garibaldi all over the peninsula to bring people and institutions in due subordination to a central idea of Italian power.

Italy, to build up a library which shall rank with the great national libraries of the future, will need to concentrate her resources ; for though she has libraries now which are rich in manuscripts, she has not one which is able to meet the great demands of modern scholarship for printed books. In asking to see their extent in some of the interests which have sprung up with the present century, one is struck with the poverty of the resources of the best of her libraries; and I have not seen anywhere a collection which affords more than a most meagre array of books on America. I judge by the shops, and I learn by inquiry among those who have long lived here, that the Italians produce few books of value and buy no more. Their leading dealers are very often Germans; and English-speaking residents and tourists are apparently those for whom the shelves in the best shops are arrayed. Any one who has had for the last twenty years a necessity to make selections from the contemporary literature of the modern European languages has been distinctly conscious that, except for the new editions of the elder authors and the commentaries upon them, Italy, by comparison, has had very little to offer.

If with this want of fecundity there went a corresponding slothfulness in libraries, there would be little to be hoped of Italy in amassing great collections of books. In some respects I have found a more active bibliothecal spirit in Italy than elsewhere in Europe, and I suspect that if Italian unification has accomplished nothing else, it has unshackled the minds of librarians, and placed them more in sympathy with the modern gospel which makes a library more the servant than the master of its users. I suspect this is not, as a rule, the case in Germany, where scholarship is better drilled and the book trade better organized and more productive than in any other country of Europe. I cannot account for this difference in the librarians of Italy and Germany, except that their respective spirits reflect the corresponding differences of their political consolidations. I have certainly found in Italian librarians a great alertness of mind and a marked eagerness to observe the advances in library methods which have taken place elsewhere during the last five and twenty years. But at the same time, with all this activity, the miserable bureaucratic methods of which even the chance stranger sees so much in Italy, are allowed to embarrass the efforts of her best librarians, and I have found them looking, but quite against hope, to the active intelligence of Villari to find a way for a new dispensation.

Italy seems to be filled with placemen, and the deputies in her legislative chambers and the other controllers of patronage fill offices, and create new ones to be filled, with a good deal of that childish fervor which one observes in the debates in their Parliament. I do not give this as the observation of a hurried traveller, but as an impression confirmed by talking with a good many of the foreign residents of Italy. I find the same confirmation in what the leading librarians tell me of the way in which their intentions are thwarted by incompetent subordinates whom political patronage forces upon them. And, what is infinitely worse, they have little hope of anything better. The opinion seems to be that Villari, for instance, in his department is powerless for good beyond a certain point, and any attempt on his part at radical improvement will simply engender enmities that will send him back to his studies.

So one looks upon the principal libraries in Italy with not a little gratification, to see how, with all these impediments—a crippled service and dissipated resources—a few earnest men, impelled by their contact with the spirit of the day, as reflected elsewhere in an improved library service, have yet made the library methods in Italy not altogether unworthy the study of the most experienced librarian. The present expenditure of the Department of Public Instruction in the support of the thirty or forty libraries is a condition I am afraid not easy to be overcome in any gainful way, inasmuch as the desired concentration would conflict with vested interest, secured by concessions in the general plan by which Italian consolidation has been brought about.

In the present condition of Italian finances nothing adequate to the needs of the larger libraries can be allowed, and the wonder is that so much is done as is apparent ; and it is doubtless owing to the great force of character which I find in some of the leading librarians that any

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progress is made at all. During the years when the new Italian kingdom had its capital in Florence a certain amount of concentration started the new Biblioteca Nazionale Centrale on its career; and when later the Government was transferred to Rome, the new capital was given another library, got together in a somewhat similar way, which is called the Biblioteca Nazionale Vittorio Emanuele. Neither collection is housed in any way suited to its functions, and the one at Florence is much the most important; indeed, it is marvellously rich in early printed books and in manuscripts, while the library at Rome has few manuscripts, and not much to boast of in serviceable literature, though both are doing the most they can in garnering and arranging the current tests of literary and scientific progress, in periodic and serial publications. I went over the library in Rome with Signor Grampini, and was witness to his assiduous attention to its interests, and was glad to see in operation in a large library that outward form of a catalogue which, on the whole, is most to be desired. The card catalogue, which is so common in the United States, has proved itself cumbersome and unsatisfactory. I cannot see a single advantage which it has, except the ease with which it can be kept in a strict alphabetical arrangement. To use one, when it becomes large, involves vexation of spirit, with great loss of time, and there is always an accompanying suspicion of misplacements and oversights; and yet, from the time when Charles Folsom introduced the initial form of it at the Boston Athenæum, to the present day, its employment in our leading libraries has served to make it the almost universal system in the United States, and its use has in some degree spread to Europe. In one or two small libraries in America, and lately in Harvard College library, a method which has been independently developed in the University Library at Leyden, and which I find in a more advanced state of mechanical construction here in Italy, has, I trust, inaugurated a far better arrangement. For a library with a card catalogue of long growth to change to the better method would involve cost and labor that must make the process a task of difficulty; still, I question the wisdom of hesitancy. The serious objections to the card catalogue, besides the irksomeness of consultation, are the demand for much light in its position and the inordinate requirements for space, which few buildings can afford. The inevitable makeshift is a compression which gives six or eight drawers, up and down, and this means that a user, standing at the case, prevents other access to many thousand cards for as long a time as the weariness of consultation holds him at the drawers. This is a most serious drawback in a library of much use.

The alternative plan, here in Italy so admirably exemplified, is to write the titles on stiff paper, say 4x7 inches, and then to bind them in small volumes of a hundred slips each, using a mechanical spring or other device, which binds and unbinds easily. The slips, with a little dexterity of handling, fly rapidly over under the eye, so that a hundred titles are scanned with but a small part of the time requisite to turn over as many cards, while a single hundred instead of many thousand titles are monopolized by the consulter for the time being. The mechanism of these little books which is most in vogue here was devised in the Marucellian Library at Florence, and for simplicity and firmness is all that could be desired.

That the card-and-drawer system has some advantages when the purpose is to keep a record seldom to be consulted, is undeniable; but when constant use is made of it, its disadvantages are so great that it cannot long continue to be employed when the claims of the bound-slip system are once understood. As between this last system and that of the British Museum, where the titles are on slips laid down in folios, the advantage of cheapness is much in favor of the former, but the English system has a great superiority in the rapidity with which the titles can be scanned; but it is more cumbersome, and the titles are available to a smaller number of people at the same moment. JUSTIN WINSOR.

Correspondence.

NEW-SCHOOL POLITICAL ECONOMISTS.

TO THE EDITOR OF THE NATION:

SIR: I have read the discussion between yourself and President Walker on the attitude of the economists with such interest that I beg leave to contribute my mite to it. It seems to me there is no material difference between you on the main point, namely, what we should try to teach the surging masses so vividly described by the distinguished President in his address. Far from disputing with him the proposition that the practical limitations of economic principles should be insisted upon, it seems to me these limitations are the very things to be taught.

The voting public accept without limit such reasoning as this:

There cannot be two prices for the same thing in the same market; therefore free competition with Europe will result in wages being reduced to the European level; and again:

Free competition brings all prices to the lowest point; therefore, how high soever the tariff, we shall get things at the lowest point at which Americans can produce them.

These propositions are very far from being true in practice; and one task of the economist is to show what causes prevent their application. I can think of but one living writer on economics in America and one in England who are subject to President Walker's criticism.

I am sorry to see so sound a thinker talk about the "two schools" of political economy. After much careful examination, I have concluded that the qualification required to constitute a new-school man is half a page or so of slighting remark about the economy of Ricardo, Mill, and the English school. Had the President of the Economic Association been a man of less sturdy independence, one might have suspected that the remarks to which the *Nation* takes exception were suggested by previous failure on his part to thus qualify himself, and were the repetition of the creed necessary to his admission to full membership in the new economic church.

Let me set forth one striking illustration of the unscientific character of the distinction actually made between the two schools. The "new school" commonly calls itself "historico-statistical," because it professes to approach the subject on the side of the facts by history and statistics. Now, who is the father of the historico-statistic method in the United States? There can be but one answer—David A. Wells. He did not commence work in the field in which he has become preëminent as an economist at all, but as a student of manufacturing statistics charged by the Government with the duty of devising the best system of collecting the revenue necessary to the prosecution of the war and the payment of the public debt. No man was less inclined to economic theory of any kind than his early reports show him to have been. He studied in minute detail the conditions of manufactures of every kind, from the growth of the raw material through all stages to the finished product in the hands of the consumer. All his general conclusions were founded on the facts thus collected. No purer example of the method can be found anywhere. And yet he would have to do much penance and execute a general recantation before being admitted to the church of those who call themselves new-school economists. S. NEWCOMB.

WASHINGTON, July 3, 1891.

SPECIAL LEGISLATION.

TO THE EDITOR OF THE NATION:

SIR: At a meeting of the Providence Commercial Club on June 27, the subject chosen for discussion was "Private and Special Legislation." Ex-President Cleveland, as the guest of the occasion, spoke with his usual good sense and patriotism. But there is one question I should like to ask, to which I find no answer in his remarks, and that is, How can we expect anything but special legislation when we intrust the work exclusively to special legislators?

I am ashamed of repeating so often, what is yet the root and key of the whole situation, that the general interest has no representative whether in Congress or the State Legislatures; every man who has a voice or vote being elected by a special district, bound to look after its interests, and having no interest or authority to speak for the whole nation or State. It is true in mathematics, but it is not true in politics, that the sum of the parts is equal to the whole.

Let us take a case. A certain district, animated by such motives as Mr. Cleveland appeals to, determines to send its best man to Congress. It selects one who for public spirit, purity of character, and business capacity commands almost unanimous support. Arriving at Washington, he finds that every item of business is sent to the standing committees. Going thither and finding a universal compromise and trading of local interests, he attempts to consider them from a national point of view. The first effect produced is a stare of surprise, mingled with a tinge of resentment. If he is obstinate enough to persevere, he will find himself tripped up and baffled at every turn. His fate in open Congress is just as bad. Even if he could get recognized by the Speaker, he would be borne down by the manipulation of private interests, and could look for no national support because he would not be known or cared for outside of his district. While his efforts on behalf of the general interest are thus wasted, he is totally unfitted for that log-rolling struggle of private and party interests which is the logical and almost exclusive work of a Congressman. He returns to his constituents, having accomplished nothing, and they, not having seen the working of the machinery, instead of charging the failure to the system, conclude that they have mistaken their man. All that he has achieved is a distinct loss of standing in his own community.

Mr. Cleveland charges the evils of special legislation to the carelessness of the people, and expresses his wonder that men of business, so active in their own affairs, will give no attention to public affairs often of even more importance to them. It is just because they

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are men of business that they see how their efforts fail to produce any result, and dislike to put out their strength under such conditions. A horse attached to a load which he cannot draw soon becomes discouraged and will not exert himself at all.

It is sometimes proposed that there should be members and Senators-at-large in Congress, but they would fail from the want of connection with and responsibility for administration. The only persons who can represent the national interest are the Cabinet officers, and they would serve as a rallying-point for the independent members who were sent there by their constituents to oppose special legislation. If Mr. Cleveland achieves that which has never yet been arrived at since the Government was formed—a second election to the Presidency after an intervening term—it will be because he dared to overleap the bounds of party and advocate what he believed to be for the interest of the nation. Yet he could do this only in the most general terms, and with no reference to the details which must constitute the very basis of effective action. Just think what a whirlwind of enthusiasm would sweep over the land if a President were to bring forward at the opening of the session, through his Secretary of the Treasury, a tariff bill professedly conceived in the interest of the nation, and, however it might be mistaken in details, was ready to submit it to the full fire of public discussion from that point of view. G. B.

Boston, July 2, 1891.

Notes.

The Century Co. have in preparation for the fall three works originating in their magazine, viz., Mr. George Kennan's 'Siberia and the Exile System,' in two volumes; Amelia G. Mason's 'Women of the French Salons'; and W. W. Rockhill's Thibetan book of travels, 'The Land of the Lamas.'

Charles Scribner's Sons will rapidly issue in succession their announced University Extension Manuals, including 'Money: Its Use and Abuse,' by W. Cunningham; 'The Fine Arts,' by Prof. Baldwin Brown; 'English Colonization and Empire,' by A. Caldecott; 'The Study of Animal Life,' by I. Arthur Thompson; 'Physiography,' by H. R. Mill; and 'The Philosophy of the Beautiful,' by Prof. Knight of the University of St. Andrews.

Harper & Brothers will publish a Life of Gladstone, by G. W. E. Russell; 'Tales from Scottish History,' selected by Dr. W. J. Rolfe; and 'A Man's Conscience,' a novel by Avery MacAlpine.

Henry Holt & Co.'s first English book under the new copyright law will be a 'Romance of the Moors,' by Mrs. Mona Caird, author of the 'Wing of Azrael.'

Bishop Doane's Addresses to the Graduating Classes of St. Agnes' School during the past twenty years will make a volume to be issued by Thomas Whittaker in September.

'A Bookseller's Library and How to Use It' is the title chosen for the reprint of a bibliography of catalogues and works of reference necessary to the finding of books which has recently appeared in the *Publishers' Weekly*, in the series of articles on "The Profession of Bookselling." The reprint will issue from the office of that paper.

Ginn & Co. have in press, in two volumes, 'Specimens of the pre-Shaksperian Drama,' edited by Prof. John Matthews Manly of Brown University.

D. C. Heath & Co. will soon bring out 'Studies in United States History,' for use in grammar schools, by Mary Sheldon-Barnes and Prof. Earl Barnes; 'Hermann und Dorothea,' edited by Prof. W. T. Hewett of Cornell; and 'Goethe's Meisterwerke,' selections with notes by Dr. William Bernhardt.

Eight years ago we welcomed the appearance of Mr. D. B. Monro's 'Grammar of the Homeric Dialect,' and now we have from the Clarendon Press (New York: Macmillan) a second revised and enlarged edition of this admirable work. Mr. Monro has availed himself of the really large amount of fresh contributions to the subject during the interval (mostly German, but including Prof. Goodwin's revised 'Moods and Tenses'), and has effected his alterations and improvements without much disturbing the schematic arrangement. The Grammar now, more than ever, meets the want of students and merits praise.

Two years ago we were favored with a copy of the generous Catalogue of the Library of the Corporation of the City of London, to which we especially called the attention of Americans sojourning in that great city, since the library is free. Scholars rather will be interested in the new Catalogue of Hebraica and Judaica in the same institution, compiled by the Rev. A. Löwy, and just published by the Corporation. To a certain limited extent the works enumerated in the smaller volume are to be found in the larger, as one may see by comparing the titles under Bible and Zunz, for example; but not only is the greater portion freshly catalogued, but the contents of systematic and composite works are recorded as they could not be in the main Catalogue. The gift which formed the basis of the present collection consisted of some 400 volumes of ancient Hebrew works, presented in 1846 by Mr. Levy Salomons and since extended and perfected. Mr. Löwy has supplied an index to the Hebrew and other Semitic works, and an English subject-index, which takes in the supplementary appendix, and which will be of great help to readers and students. He is also to be praised for his numerous cross-references. The Catalogue proper fills 176 very open pages.

'With the Beduins,' by Gray Hill (London: T. Fisher Unwin), is a simple but very entertaining account of adventures in unfrequented parts of Syria. The farthest point east reached was Palmyra (Tadmor), where the inhabitants were found rejoicing in the recent discovery of a fresh-water stream running in an old flagged channel or conduit 16 inches deep by 22 wide. Up to this time, 1889, travellers had been obliged to bring their water supply with them from a distant well. This fortunate discovery is likely to have an important influence upon the wretched hamlet which now occupies the ruins. Mr. Hill gives an account, with a picture, of a finely sculptured bas-relief which had just been found, the only perfect piece of carving left in Palmyra. In a journey last year he visited Kerâk, the ancient Kir of Moab, to the east of the Dead Sea, whose fierce inhabitants maintain their independence of the Turk with indomitable vigor. Although not positively ill-treated by them, he was kept a prisoner until an exorbitant ransom had been paid. The Keraki and their strange town, perched on the top of a steep, stony hill, surmounted by a huge castle built by the Crusaders, are very graphically described. To the north of this place lies the great district which it was one of the favorite schemes of the late Laurence Oliphant to colonize with Jews. Mr. Hill speaks of it as being extraordinarily fertile and very sparsely inhabited. The closing chapter consists of a number of folk-lore stories and fables told the author by his companions. The book is admirably illustrated, mostly from photographs taken by Mrs. Hill, who accompanied her husband on his adventurous journeys.

Lovers of literature must needs rejoice when M. Anatole France sends forth a new volume of his ever delightful essays in criticism gathered from the worthy columns of the *Temps*. The third series of 'La Vie Littéraire' (Paris: Calmann Lévy; New York: F. W. Christern) is the latest to appear, and is as brilliant as its predecessors, as genial and as amusing. Perhaps it surpasses them a little in interest, as it contains a preface in which the author of the 'Crime of Sylvestre Bonnard' answers the attack made by M. Brunetière in the *Revue des Deux Mondes* at the beginning of this year on M. Jules Lemaitre and M. Anatole France. Separating himself from M. Lemaitre, whose writing he delights in, but who is abundantly able to defend himself, M. France proceeds to "chaff" M. Brunetière—there is no other word for it. There are nearly two-score essays in the volume—on Baudelaire, Villiers de l'Isle Adam, Barbey d'Aurevilly, Paul Verlaine, Édouard Rod, François Coppée, and Octave Feuillet; on Jeanne d'Arc, on Hrotswitha, on Rabelais, on Science and Morality, and on many other things.

M. Gustave Merlet has prepared for the use of French school-children a selection of the French poetry of this century, which will be welcome in many an American household where French is read. To this 'Anthologie Classique des Poètes du XIXe Siècle' (Paris: Alphonse Lemerre; New York: F. W. Christern) the editor has prefixed an elementary outline of the principles of French versification, which are absolutely different from the principles of English versification, and he has appended a brief biographical sketch of the poets whose verses are here included. The selection begins with household poems—childhood and the family; then there is a division of picturesque poems—nature and animals; third are moral poems—man and labor; and in the final section are patriotic poems.

A loan collection of book-bindings in the gallery of the Burlington Fine Arts Club has been one of the June shows in London. The Queen and other British book-lovers have contributed to it as well as certain old libraries like those of Durham Cathedral and of Westminster Abbey. Most interesting, perhaps, was the gathering of early English stamped bindings. Before the invention of printing, and more especially in the twelfth century, the British bindings were superior to those made in Continental Europe. After the development of the art in Italy in the time of Maioli and of Grolier, the British traditions were lost and the English have never since held a foremost position. To the catalogue of the Burlington Club's collection Mr. Gordon Duff contributes a preface on these earlier English stamped bindings, and Mr. S. T. Prideaux another on the more artistic development of the craft in Italy and in France particularly. Mr. Prideaux so far conquers the bias of patriotism as not to overpraise Roger Payne, whom some British writers on bibliopegy have set on a level with Padeloup and Derome. Both prefaces are written soberly, in excellent taste, and out of the fulness of knowledge.

The annual report of the St. Louis Public Library contains some suggestive tables, showing the fluctuations in the popularity of works and writers of fiction. In March, 1888, 'Ben Hur' was most in demand; from January to

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April, inclusive, 1890, 'Looking Backward' far surpassed it. "It is curious to note," says the librarian, "that neither of these books attracted any special attention when first published." At the earlier date 'Anna Karénina' stood third in circulation; at the later, it fell below the twenty-eighth if it was read at all. In the winter of 1888-89 'Robert Elsmere' would have ranked among the first ten; in the first four months of 1890 it was out of sight. Last winter there was a marked revival of 'Lorna Doone.' 'Uncle Tom's Cabin' seems to hold a firm place in the first ten.

The combined 23d and 24th annual reports of the Peabody Museum of Archæology at Cambridge have no more striking passages than those which show the interest of women in this branch of science, already testified by the Hemenway expedition and in other ways. Mrs. Mary Copley Thaw endows with $30,000 a fellowship fund, primarily for the benefit of the present incumbent, Miss Alice C. Fletcher; Mrs. Susan C. Warren gives $5,000 for cases and $1,000 for explorations, and Mrs. Elizabeth C. Ware gives $1,000 for explorations. All other pecuniary gifts for the year 1890 were insignificant. Facts like these—and they are by no means isolated in our institutions of learning—ought to tell powerfully in favor of the higher education of women.

Tract No. 75 of the Western Reserve Historical Society of Cleveland, O., embodies Prof. G. Frederick Wright's letter to this journal a year ago touching the "Discovery of a Palæolithic Implement at New Comerstown, Ohio," in very interesting circumstances as respects the existence of primitive man on this continent during the ice age. The pamphlet is illustrated with numerous prints and maps. In *Science* for June 26, by the way, Prof. Wright describes the stupendous glacial grooves on Kelly's Island, near Cleveland, O., of which a sample has been saved and deeded to the Western Reserve Historical Society by the corporation engaged in making lime of the rock thus scored. The groove or trough is thirty-three feet wide and seventeen deep, and will be preserved to the extent of 100 feet, one-half cleared of the glacial débris, the other half still covered with pebbles and sand, and the whole (after being quarried around) left on a pedestal about thirty feet high.

The last number of *Petermann's Mitteilungen* contains an interesting account of the increase of the land, by artificial means, on the west coast of Holstein between the mouths of the rivers Elbe and Eider. It is illustrated by three maps showing the contour of the coast in 1500, 1750, 1890. The article is written in opposition to the view maintained by some that the shallows of the North Sea were in historic times dry land and thickly populated. Dr. Ferdinand Blumentritt describes the different native tribes who inhabit the basin of the Rio Grande on the island of Mindanao, one of the Philippines. Among some of them human sacrifices, in case of death, are frequent, slaves or captives being chosen for this purpose. They have also the belief that man has two souls, one of which goes to heaven, the other to hell, there being "no absolutely good nor wholly evil man."

The Bulletin of the Société de Géographie contains accounts of a French political mission to Tademayt in the central Sahara and a voyage on the upper Niger as far as Timbuktu, in which the author, Lieut. G. Jaime, explains the strange peculiarities of the current and the annual flood of the stream at this point. M. Ch. Rabot continues his report of his explorations in Russian Lapland, the present paper being devoted to the geology of the peninsula of Kola. There is also an interesting account of Tourane on the coast of Annam, a port which promises to be of great importance, mainly on account of the coal mines which have been discovered in the neighboring hills. M. H. Coudreau vigorously combats the commonly received opinion that the Indians in French Guiana are nearly extinct. He maintains, on the contrary, that their numbers are as great to-day as at the time of the discovery of the country, and, in proof of his assertion, gives the names of fifty-three distinct tribes, with a brief account of each.

The just-issued Bulletin of the American Geographical Society possesses especial interest by reason of what relates to Mr. R. E. Peary's promising expedition to North Greenland, now on its way. One of his comrades, whose qualities he has tested in Nicaraguan jungles, is Matthew Henson, a colored Virginian, twenty-three years old. Mrs. Peary will accompany the party as far as its base at Whale Sound.

We can but think it of ill omen that the New York State Teachers' Association, in its meeting this week at Saratoga, has been provided with an elegant programme stamped with the "compliments of American Book Co." Such a favor ought not to have been accepted from any publishing house, and least of all from one which, however legitimately, tends towards the chief control of the supply of text-books all over the country.

A practical result of the passage of our Copyright Act has been the establishment at No. 208 Fifth Avenue in this city, under the auspices of Count E. de Kératry, of a French Copyright Office, with Mr. Paul Meyer for Secretary. It will be the sole representative, for purposes of reproduction, translation, adaptation, or dramatization, of the Société des Gens de Lettres, the Société des Auteurs, Éditeurs et Compositeurs de Musique, the Société des Auteurs et Compositeurs Dramatiques Français, and the Cercle de la Librairie, which consists of the publishers and printers of France. The first-named society controls the works of Dumas *fils*, Zola, Daudet, Halévy, Ohnet, Coppée, Malot, Claretie, Maupassant, and other well-known writers; the second, the plays of Sardou, Dumas, Pailleron, Meilhac, Massenet, Ambrose Thomas, Gounod, Saint-Saëns, and others.

—A translation of Prof. August Meitzen's work on Statistics appears among the annals of the American Academy of Political and Social Science. The work consists of three parts: History, theory, and technique. The historical portion is of value chiefly as a bibliography, although it does not purport to be complete. That upon technique is of interest exclusively to those engaged in the actual preparation of statistics, and by them will be found full of suggestions of great practical utility. The emphatic insistence upon the necessity of proceeding according to a *plan* might well arouse the attention of our Census Bureau. The most important part relates to the theory of statistics. The method of investigation is the enumeration of objects and the comparison of results. The first step is to fix the essential characteristics of the unit of enumeration, and these must not vary during the period of observation. First classify and then count, is the fundamental maxim. Only those who have occasion to study statistical returns can understand the full meaning of this principle. The other precepts of the author are equally sound, and he fully recognizes the little known truth that the true essence of statistics is the application and development of logic. For lucidity and scientific precision we should advise the student of statistics to go to John Mill; but if it be thought indispensable to derive knowledge through German sources, we do not hesitate to say that Prof. Meitzen is a safe, if not an easily followed, guide.

—It is nearly twenty-five years since there appeared the first edition of 'Lyra Elegantiarum,' edited by Frederick Locker, and the anthology has always been accepted as the best collection of the "familiar verse"—to use Cowper's phrase—of our language. Now a new and revised and enlarged edition has been prepared by the editor (who signs himself to-day "Frederick Locker-Lampson"), assisted by Mr. Coulson Kernahan (London: Ward, Lock & Co.). The editor's admirable prefatory discussion of the essentials of the higher *vers de société* is expanded to contain an apt quotation from Mr. Austin Dobson's essay on Praed. The original arrangement of the book is not modified, the added poems being contained in an appendix of some seventy pages. As before, the collection is confined to the verses of poets not now living—and a reference in the preface reveals to us that Mr. Locker-Lampson has not yet heard of the death of John G. Saxe. The great gain to the new edition is in the inclusion of selections from Landor and from Thackeray not contained in the earlier edition because of the objection of the holders of the copyrights. A suppressed portion of the first edition had certain verses by Landor speedily withdrawn from the later copies. Mr. Locker-Lampson now gives us ten poems by Thackeray and nearly four times as many by Landor, most of these latter being very brief. Among the other poets who appear here now for the first time are Calverley, Mortimer Collins (though we miss his "Ad Chloen, M. A."), H. S. Leigh, Lord Houghton, and Browning. The most remarkable omission is Longfellow, half-a-dozen of whose poems would fall well within the definitions of Cowper, Mr. Locker-Lampson, and Mr. Austin Dobson. We note that one of the few blunders of the first edition, the ascription to Sheridan of the brilliant epigram,

"Lord Erskine at woman presuming to rail,"

is now corrected, and the lines at last bear the name of their real author, Matthew Lewis ("Monk" Lewis).

—The current *Revue d'Histoire Diplomatique* contains an account of "Philhellenism in France," by Mr. Demetrios Bikelas, whose translations of Shakspere have made an epoch in the written speech of modern Hellas, and whose 'Seven Essays on Christian Greece,' recently translated by the Marquess of Bute, give a dispassionate summary of what the Hellenes of to-day have already accomplished, and a forecast of their future. As early as the fourth century B. C., Ephorus awards the epithet of Philhellenes to ancestors of Brennus, who proved himself a pioneer of French Philhellenism by his inconvenient appreciation of the Delphian sanctuary. Then came Frankish potentates in the Ægean whose Philhellenism was more questionable. Ariosto and our own Milton were friends of the down-trodden Greeks, and Voltaire counts as a Philhellene, although he did protest too much in order to humor the "projet grec" of Catharine of Russia. Little good and much harm came to the Greeks from this scheme of hers, inherited perhaps from Peter the Great, self-styled the "Russo-Graecorum Monarcha." Betrayed by Russia, the outraged Greeks slowly awoke to the cry of liberty from revolutionary France. It was as a Greek that Coray received his *carte*

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de sûreté from the Convention. If the Greeks were long in abandoning the delusion that help would come from without, and in recognizing that an enslaved people is its own and only deliverer, Europe and France were longer still in discovering that Hellas once more, as of old, had chosen liberty or death. Censorious reports from self-complacent travellers conspired with a surviving religious prejudice to prevent the Western world from easily recognizing the indomitable nobility of purpose which underlay the Greek revolution of 1820. But, this once recognized, the circle of Greek sympathizers was soon so large that it included all just men. The price which the Greeks paid for this great boon was not a small one, however. It was earned by their dauntless courage and their undespairing fortitude. The Holy Alliance, to be sure, remained steadfast in the wrong, nor did diplomacy waver in support of oppression. The power which finally prevailed against them both was organized public opinion. Viewed in this light, nothing can have a more universal interest than the vivid play of conflicting opinions which Mr. Bikelas so well succeeds in picturing. He shows how, under the pressure of events in Greece, what was at first only a party cry ended by enlisting all classes and all opinions. Sympathy for Greece and the Greeks overrode all differences in politics, silenced the clamors of religious fanaticism, flung to the winds the protocols of peradventurous diplomacy, and finally played a decisive part in rending asunder the Holy Alliance itself.

—A volume which might be read with interest in connection with Talleyrand's Memoirs, and serve in some respects as a counterpart of them, is the recently published Diary of the Archduke John of Austria ('Aus dem Tagebuche Erzherzog Johanns von Oesterreich, 1810–1815,' Innsbruck: Wagner), admirably edited and annotated and provided with a valuable historical introduction by Dr. Franz Krones, Professor in the University of Graz. This work, as the title indicates, forms only a part of the voluminous posthumous papers which the Archduke carefully arranged; revised, and corrected shortly before his death on May 10, 1859, and bequeathed to his only son, the lately deceased Franz, Count of Meran, and covers the brief but eventful period from the Peace of Vienna (October 14, 1809) to the Congress of Vienna and the formation of the German Confederation in 1815. He had the misfortune as an inexperienced youth of eighteen to command the Austrian forces which were sent to repel the invasion of the French Army under Moreau, and lost in rapid succession the battles of Hohenlinden and Salzburg. Nevertheless, as compared with other scions of the Hapsburg stock, he was a man of superior ability and fine character, and it was his noble personal qualities rather than his military disasters that drew upon him the ill will of his brother, the Emperor Francis I., and excluded him for many years from any important participation in public affairs. He thus had ample leisure to watch the current of events, was a near and keen observer of them, and, although looking at things uniformly from an Austrian and archducal point of view, shows for the most part in his judgments remarkable discernment, as well as a sincerely liberal spirit and no small amount of political foresight.

—He appreciated the genius of Napoleon, but was never fascinated by him, and has only expressions of contempt for Marie Louise. Their son, the King of Rome, he describes as "a handsome boy, blonde, blue-eyed, with the features, defiant look, soul, and spirit of his father; if well educated he may amount to something." The restoration of the Bourbon line and the return of the whole rabble of emigrants he regarded as a great misfortune for France and for Europe, and favored the recognition of Napoleon's son as constitutional sovereign and the appointment of a regency. He maintained that there was far more to fear from Russia than from France, since the aggressiveness of the latter was due to the ambition of a single man, and therefore accidental, whereas that of the former was part of a system, and therefore a permanent peril to western Europe. For this reason he favored the redintegration of Poland as a bulwark against northern barbarism, which ought to be pushed back to its natural boundaries on the Niemen, the Dnieper, and the Dniester, and kept there. He deemed it a great mistake for Austria to reclaim her Italian provinces (except Venice), and thought that she ought to look eastward for an extension of territory. Alsace should be united with Baden, to which it belongs geographically and ethnographically. The neglect to do this, he declared, would be fraught with danger for the future. The Tyrol was to be an independent state in perpetual alliance with Switzerland; all northern Italy, except Venice, was to constitute a "kingdom of Lombardy," and Rome as a free city to be the residence of the Pope, who was to be supported by the contributions of Catholic sovereigns. Such are a few of the suggestions made in 1814 by the Archduke as to the reconstruction of the political map of Europe. All "this wretched bargaining in peoples and countries," which the Congress of Vienna carried on, was exceedingly disgusting to him. Perhaps the most interesting portions of the volume are his characterizations of some of the princes and diplomatists who were there gathered together like vultures over the carcasses of nations. Foremost of these was Talleyrand, with a sound head but "a worm-eaten heart." He expresses high esteem for the Crown-Prince Ludwig (afterwards Ludwig I.) of Bavaria, mistrusts "the philanthropic ideas and smooth words" of the Czar Alexander, and praises the "good, open soul" of Prince William of Prussia, subsequently Emperor of Germany. We may add that the Diary is largely made up of memoranda hastily jotted down, often under strong feeling and without any regard to literary expression, and is not to be compared with Talleyrand's Memoirs for finish and fascination of style.

THE LIFE OF LAURENCE OLIPHANT.

Memoir of the Life of Laurence Oliphant and of Alice Oliphant, his wife. By Margaret Oliphant W. Oliphant. 2 vols. Harper & Brothers.

A SPECIMEN more curious than this biography sets before us is probably not to be found in the whole psychological museum. The writer in the opening sentence speaks of Laurence Oliphant as "a man unique in himself"; she might almost have said, "two men unexampled in their union." The story of Dr. Jekyll and Mr. Hyde was nothing but an extravaganza. The existence of two characters in one man would be inconsistent with personality. A man cannot have two consciences. Any variation of dominant passions or motives in a mixed nature at different times is conceivable, but duality with distinct alternation is not. A man, however, though he cannot have two characters, may, in a way, live two lives. This may be said of professional men, or a politician who has a private pursuit to which he is greatly addicted. It may be said even of a man who combines strong social tastes with devotion to business or study. Horace Walpole tells us that his father, when he sat down at table, always forgot that he was First Minister. The present Prime Minister of England is understood in his leisure hours to devote himself ardently to chemistry; and his life in the laboratory must be separate from his life in his office and in Parliament. In a deeper sense it may probably be said of any man who has spiritual aspirations that he must live two lives—to himself a life of aspiration, to the world a life of conformity and compromise. If spiritual life is a reality, in this sort of inner being it would seem to be manifested. But here we have the history of a man who lived two lives not only distinct, but so strangely contrasted with each other that, if we did not know it was impossible, we might think we had a veritable case of Dr. Jekyll and Mr. Hyde, only that neither of Laurence Oliphant's personalities is wicked.

Laurence Oliphant's normal life, we suppose we should say, was that depicted by himself in his 'Moss Gathered by a Rolling Stone' and 'Episodes in a Life of Adventure.' Viewed in this aspect, he is akin in character to that class of English adventurers of which Rajah Brooke and Gordon were specimens, and whose errant activity has done so much to build up the British Empire, though he never found for himself work so serious or so continuous in its aim as either Rajah Brooke or Gordon. He possessed in the highest degree all the qualities of the adventurer—courage, quickness of insight, and fertility of resource—as well as unbounded restlessness, bodily vigor, and an inexhaustible fund of animal spirits. He refuses to be sent to college; to a regular education he prefers the education to be obtained by wandering; he wanders forth accordingly and wanders to the end of his days, from time to time taking up diplomatic employment, embarking in different schemes, political, philanthropic, or commercial, generally collecting as he goes materials for books, and sometimes acting as correspondent for the London *Times*. He is a mixture, in fact, in his ordinary life, of the adventurer and traveller with the diplomat, the bookmaker, and the war correspondent. In the interludes of wandering and adventure he is a bright star in London society; he is a keen social satirist; for a time he is a member of the House of Commons. As a boy he lived for some time in Ceylon, of which his father was Chief Justice. There he himself practised law and had the distinction of being in twenty-three murder cases before he was himself as many years old, murder cases in Ceylon being probably disposed of more expeditiously than in the United States. He tried law afterwards in England, but that harness did not suit the steed.

Coming with his father to Europe, he visits Italy, then seething with revolution, in which his boyish spirit already revels. He has the pleasure of helping one mob to burn the Austrian arms and another to sack the Propaganda. Presently we find him making a tour in Russia, where travelling was then rough enough to be exciting, and penetrating to the Crimea, his knowledge of which, and of the defences of Sebastopol, made him an oracle when the Russian war broke out and Sebastopol was to be attacked. Next he is at Washington, as Secretary to Lord Elgin, "floating through the Reciprocity Treaty on champagne," and drinking plenty of champagne himself as well as flirting on a large scale with

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the Washington girls, whom he finds very pretty and attractive, while his description of the habits and manners of the politicians, especially of the Democratic Senators, whose society he and his chief specially cultivated for a diplomatic purpose, makes us thankful that those times are past. Going with Lord Elgin to Canada, he leads a very gay life in society, continues to flirt assiduously, and studies diplomatic arts at the same time. He becomes head of the Indian Department, which he proceeds to reform, for he is full of plans for regenerating the world wherever he goes. His aim at this time was diplomacy, and had he not been a rolling stone he might evidently have risen in the service. But regular employment of any kind was irksome to him.

His next leap is to the siege of Sebastopol, of which a glimpse is given us by his pictorial pen, vivid as the flashes of the cannon which he saw through the night from the deck of his ship. He took with him dubious credentials from Lord Clarendon to Lord Stratford de Redclyffe, whom he hoped to enlist in his scheme of making a diversion in Circassia by a junction with Schamyl. His scheme was applauded but not adopted. However, he went himself to Circassia, plunged into the fighting as he always did when he had a chance, showed himself a born conqueror by building a battery, and ran highly satisfactory risks of his life. Adventures he sought, and fortune supplied him with them wherever he went. From the romance of ordinary adventure he rises to that of piracy, or something near akin to it, when, revisiting America, he joins the expedition of the filibuster Walker, drawn evidently much more by the fun than by the promise of a handsome share in the fruits of the expedition. In this passage of his life he showed, his biographer truly says, "extraordinary detachment and independence of mind." Then he joins Lord Elgin in the expedition to China, where, as usual, he plunges into the fray. Anon he is at Turin, where he "finds it great fun to have another object than churches and picture galleries"; the object being in this case to stir up opposition to the annexation of Nice by "that blackguard Napoleon III." Failing in this, he consoles himself by thinking of the money which he would get for two articles in *Blackwood*. Anon the Polish insurrection attracts him, and he once more "enjoys the pleasure of fishing in troubled waters," without catching any fish. His lively despatches remain to us a pleasant proof that he was a correspondent of the London *Times* in the Franco-German war.

A financial raid upon the New York Stock Exchange is a comparatively prosaic affair. Towards the end of his life, and when his wild spirit had been tamed not by years alone, and his adventurousness had taken a religious hue, he was engaged in an extensive scheme for planting Jewish colonies in Palestine, which did not come to much at the time, but the history of which may throw some light on a desperate question at the present day. Mark that while Oliphant pays now and then a faint tribute to Christianity by declaring that war is against his principles, not only is he personally fond of fighting, but his voice is practically for war; and he is deeply chagrined when peace is made with Russia. Mark that when he joins Walker he is ready not only for war, but for war such as the most worldly morality would condemn, and that nothing but the intervention of the British squadron saved him from being a party to the acts of a buccaneer. Mark, also, that he is a pretty strong Jingo, and can feel a sympathy with arbitrary and sanguinary violence. The Jamaica massacre under Gov. Eyre was a hideous outpouring of the murderous hatred and panic of a dominant race upon a helpless peasantry, while the judicial murder of Gordon by Eyre was the dastardly assassination of a personal enemy. Yet Oliphant is very angry because some Englishmen tried to vindicate humanity and the honor of the empire by bringing the Governor to the bar of British justice. So we learn from the 'Episodes in a Life of Adventure.'

With this life of wild adventure and social brilliancy combined stands in extraordinary contrast Oliphant's life as a religious enthusiast and devotee. He had a very religious mother, a strict Evangelical, whom he greatly loved and with whom he always kept up religious intercourse and correspondence. Hence, in the midst of his escapades and his levities, he was always from time to time turning his thoughts to religion and meditating on his own spiritual state. We find him when a boy at school, and rather a scapegrace, confessing in a letter to his mother his "besetting sins," his not saying his prayers as he ought, his hiding the naughty things which he did from the master's eyes, "not thinking that the eye of God is upon him, a greater eye than man's," and his "cribbing things from other boys, which is another word for stealing—not exactly stealing, but leads to it." This goes on when he is grown up, his tender and confidential relations with his mother remaining unimpaired, amid all the "furious flirting" and the boisterous fun. The youngsters gathered round him on the deck of a steamer are astonished by the theological turn suddenly taken by his talk. Every now and then we have a curious bit of spiritual self-analysis. Laurence discovers his great weakness to be "flexibility of conscience joined with a power of adapting himself to the society into which he may happen to be thrown." He comes to the conclusion, true enough, perhaps, but singular as a maxim of self-culture, that wild gayety is less injurious because less deadening to the spiritual sense than moderate dissipation. His mind, when he rests from wandering, combat, or diplomatic scheming, is given to theological questions; and such items as "The Third Person of the Trinity" are curiously mingled in the table of contents with items of a highly terrestrial kind. He also when in London took an active part in philanthropic enterprise, especially in attempts to reclaim the people of the London slums. He seems to have gradually emancipated himself from the formularies of his mother's evangelicism, and even to have got pretty far on the latitudinarian road, for he says that he would be content to live in a dungeon for the rest of his days if he could have a supernatural revelation—implying that one had not yet been vouchsafed to him. To his mother's appeal to him not to set up his reason against faith, he shrewdly replies: "You must remember that the fact that we believe many things we don't understand does not prove that when we don't understand a thing we should believe it." All dogma, in fact, began to appear hollow and became distasteful to him. His contact with many religions and with types of virtue which were not Christian, would combine with the anti-metaphysical influence of a life of intense activity to breed in him indifference to formal creeds.

Ever present and with growing vividness to his mind is the mournful contrast between Christian doctrine and Christian practice, both individual and national. This is the dominant idea in all that he says upon these questions in his social satires, especially in 'Piccadilly,' as well as in his private reflections. He saw with a keen eye, and with a scathing pen proclaimed, that though people punctually recited the creeds and not less punctually read the Sermon on the Mount in churches, neither personally nor as a community did they attempt to act on the altruistic principles of Jesus of Nazareth or to live his life. Whether it was possible to act on the principles or to live the life of Jesus of Nazareth amidst the civilization of Europe in the nineteenth century, was a question which seems never to have distinctly presented itself to his mind. In 'Piccadilly' he says:

"We have become so steeped in the insane delusion, now many centuries old, that we are a Christian nation, that I anticipate with dread the reaction which will take place when men awaken to the true character of the religious quackery with which they have been duped, and, overlooking in their frenzy the distinction which exists between ancient and modern Christianity, will repudiate the former with horror, which, after all, does not deserve to be condemned, for it has never yet been tried as a political system in any country. Individuals only profess to be theoretically governed by it. Nor would it be possible, as society is at present constituted, for any man to carry out its principles in daily life. That any statesman would be instantly ruined who should openly announce that he intended to govern the country on purely Christian principles, may be made clear to the simplest comprehension. For instance, imagine our Foreign Minister getting up in the House of Commons and justifying his last stroke of foreign policy upon the ground that we should 'love our neighbors better than ourselves,' or penning a despatch to any Power that we felt 'persecuted' by blessing it. When do we even do good to anybody in our national capacity, much less to them 'that hate us'? We certainly pray like Chinamen when we want to propitiate an angry Deity about the cattle-plague; but who ever heard of a 'form of prayer to be used' for nations 'who despitefully use us'? Fancy the Chancellor of the Exchequer informing us that instead of laying up for the nation treasures upon earth, he proposed realizing all the country possessed and giving it to the poor."

This dominant idea is the key to the otherwise inexplicable lapse of a shrewd, keen-witted, satirical man of the world into slavish subjection to the influence of a religious pretender, and explains to us the astounding scenes which follow. Mr. Harris, founder and despot of the Brocton or Salem-on-Erie community, and the tyrant of Oliphant's soul, was an American. He walked from the beginning shrouded with a mystery which never was completely dispelled: this no doubt formed partly the secret of his influence. That his importance began in sincere self-delusion is likely enough: religious imposture usually does. Mrs. Oliphant says that his sermons, which were printed in a rough form, are instinct with high religious spirit. He could never have gained the ascendancy which he did over such a man as Oliphant if he had not been a man of rare gifts in his way. Evidently he was of a type far above the founder of the Oneida Community. He might have been a Loyola on a more favorable field. Not Loyola himself understood human nature from a particular point of view more thoroughly, or had a more deadly power of spiritual domination. We have a personal sketch of him in 'Masollam,' written when the imposture had been unmasked and the idol had been cast down. It depicts, as might be expected, an imposing and fascinating, though equivocal, personage, endowed with mystery of expression, voice, and manner, as well as of mind. How were Oliphant's sharp eyes blinded at first to that which they saw so clearly in the end? Wherein did the fatal spell consist? It consisted, we believe, in this, that Harris preached no dogma but "The Life." He pre-

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sented Christianity not as a creed or a form of worship, but as a practical annihilation of self. This exactly jumped with Oliphant's dominant idea. Ordinary escapades were in some sort a preparation for a religious escapade, and the "remarkable detachment and independence" shown in joining Walker's filibustering expedition were shown also in joining the Brocton community. The result, however, was a submission to the "Father," not only entire but prostrate and abject. No neophyte of the Society of Jesus could do more.

Oliphant is ordered to the Brocton community for his period of probation. The picture of the Community presented to us is not very distinct, its clearest feature being the absolute despotism of the Father, who disposes not only of the actions and the worldly goods, but of the affections of his spiritual thralls, according to his paternal will. Natural affection is to be killed: people are grouped by Harris according to their magnetic affinities; there is, in fact, to be only one tie—the tie to Harris. Marriage is permitted under Harris's authority, but cohabitation apparently is not. There is no formal worship, but there is mysticism without end. There is even casting out of devils, which, one would think, might have opened Oliphant's eyes. Labor is the religion of the community, and through labor sanctified by faith and self-sacrifice the community is to transform the world into the likeness of Christ, filling the Father's pockets by the way. It is called by its members the "Use," to denote its practical character, and to its Master it is a "Use" indeed. The criminal weakness of submission to the will of another man on moral questions is disguised by Oliphant to himself under the pretence that by some mystical union of spiritual "breaths" the will of Harris is his own, and that God moves them both at the same time. Oliphant was in Parliament with a fair prospect of success; but the first trial of his obedience is submission to the Father's command never to speak in the House, and thus to forfeit the selfish hope of distinction. While under probation at Brocton, he is sent to sleep in a loft containing only orange boxes and one mattress. His work is wheeling barrows of dirt and rubbish. He is not allowed to speak to any one. When he comes home dead-beat at nine o'clock, he is sent out again to draw water till his fingers are almost frost-bitten. He is set to cadge strawberries along a railway line. When his mother, who shares the delusion, joins him at Brocton, she too, a delicate lady, is put to the most menial work, and, by a politic refinement of spiritual tyranny quite worthy of Loyola, is forbidden any maternal intercourse with her darling son.

After probation, Oliphant is sent back to work in the world at his ordinary employments, though for the holy objects of the Community. He goes to New York to promote a commercial company, and to France as the war correspondent of the London *Times*. But the far-reaching hand of the "Father" is still on him, and he is recalled from France by what he had now become sufficiently enthralled by this strange superstition to take for a supernatural sign. But this is not the worst, or anything like the worst. Oliphant falls in love with a woman whom the biographer paints as divine, and whom all who knew her thought most charming. She accepts his love, and he rapturously proclaims his engagement. But the Father lays an embargo on their marriage, and there is a miserable correspondence, in which Laurence labors to persuade his Alice to resign herself to the Father's will. Alice, whose spiritual temperament resembles that of her lover, does submit, and she, too, allows herself to be brought under the influence of the Father. At last that personage is graciously pleased to sanction some sort of mystical union, taking care at the same time to get the whole of Alice's property into his hands; her husband, sad to say, betraying the demoralizing influence of fanaticism by allowing himself to equivocate on that question. But afterwards he ordains the separation of the husband from the wife, and to this also Oliphant meekly submits. We doubt whether a more signal proof of spiritual influence was ever given than this enforcement on the author of 'Piccadilly' of a command which he ought to have rejected if it had come to him as a voice from Heaven. Alice is brought to Brocton and in her turn put to the probation of menial work. At first she is allowed to live with her mother-in-law, Lady Oliphant. But afterwards, the Father fearing perhaps that their combined intelligence may hatch treason, they are separated and Alice is ultimately sent away to California, all alone and without money, to engage in the drudgery of teaching a small school for pupils of the lowest class. The Father himself had by this time migrated from Brocton to California, where he was engaged in raising vines. Oliphant humbly sues to him for permission to join his wife. Poor Lady Oliphant ends her days miserably under the tyranny. In the end a visit to the Father in his Californian abode leads to the discovery of his real character. Among other indications, a ring, which, among the rest of the property of his debtors, he had taken into his holy keeping, appears on the finger of a member of his household. So the veil of the imposture is rent asunder and the false god is deposed. But the Father had secured the property of his children, and it was only after a lawsuit that some land at Brocton purchased by Oliphant was wrested out of his hands.

Laurence and Alice are reunited, and the short remainder of their joint lives is spent happily and picturesquely in the East, where Oliphant is occupied with his Jewish colonization. But the man once so shrewd and sensible had become incurably mystical. He was still full of "sympneumatics" and all kinds of transcendental and ecstatic bosh. A believer in Spiritualism, of which in his saner days he had kept himself clear, he exhibited a set of bad verses, which of course he had written himself, as having come to him from the other world. Worst of all, he took it into his head at one time that his lovely wife was not his real counterpart, and that he had a real counterpart "on the other side"—that is, as his biographer says, in heaven. His character belongs to a period of transition which, though fruitful of eccentricities, has hardly produced a greater or a more notable eccentricity than Laurence Oliphant. We thank his biographer for her work, which has been well done.

JAMES'S PSYCHOLOGY.—II.

The Principles of Psychology. By William James, Professor of Psychology in Harvard University. [American Science Series, Advanced Course.] Henry Holt & Co. 1890. 2 vols., 8vo, pp. xii+689, and vi+704.

We have no space for any analysis of the contents of this work, nor is that necessary, for everybody interested in the subject must and will read the book. It discusses most of the topics of psychology in an extremely unequal way, but always interesting and always entertaining. We will endeavor to give a fair specimen of the author's critical method (for the work is essentially a criticism and exposition of critical principles), with a running commentary, to aid a judgment. For this purpose we will select a short section entitled "Is Perception Unconscious Inference?" Perception in its most characteristic features is, of course, a matter of association in a wide sense of that term. If two spots of light are thrown upon the wall of a dark room so as to be adjacent, and one of these is made red while the other remains white, the white one will appear greenish by contrast. If they are viewed through a narrow tube, and this is moved so that the red spot goes out of view, still the white one will continue to look green. But if the red light, now unseen, be extinguished and we then remove the tube from the eye, so as to take a new look, as it were, the apparent greenness will suddenly vanish. This is an example of a thousand phenomena which have led several German psychologists to declare that the process of perception is one of reasoning in a generalized sense of that term.

It is possible some of the earlier writers held it to be reasoning, strictly speaking. But most have called it "unconscious inference," and unconscious inference differs essentially from inference in the narrow sense, all our control over which depends upon this, that it involves a conscious, though it may be an indistinct, reference to a genus of arguments. These German writers must also not be understood as meaning that the perceptive process is any more inferential than are the rest of the processes which the English have so long explained by association—a theory which until quite recently played little part in German psychology. The German writers alluded to explain an ordinary suggestion productive of belief, or any cognition tantamount to belief, as inference conscious or unconscious, as a matter of course. As German writers are generally weak in their formal logic, they would be apt to formulate the inference wrongly; but the correct formulation is as follows:

A well-recognized kind of object, M, has for its ordinary predicates P_1, P_2, P_3, etc., indistinctly recognized.

The suggesting object, S, has these same predicates, P_1, P_2, P_3, etc.

Hence, S is of the kind M.

This is hypothetic inference in form. The first premise is not actually thought, though it is in the mind habitually. This, of itself, would not make the inference unconscious. But it is so because it is not recognized as an inference; the conclusion is accepted without our knowing how. In perception, the conclusion has the peculiarity of not being abstractly thought, but actually seen, so that it is not exactly a judgment, though it is tantamount to one. The advantage of this method of explaining the process is conceived to be this: To explain any process not understood is simply to show that it is a special case of a wider description of process which is more intelligible. Now nothing is so intelligible as the reasoning process. This is shown by the fact that all explanation assimilates the process to be explained to reasoning. Hence, the logical method of explaining the process of association is looked upon as the most perfect explanation possible. It certainly does not exclude the materialistic English explanation by a property of the nerves. The monist school, to which the modern psychologists mostly belong, conceives the intellectual process of inference and the process of mechanical causation to be only the inside and outside views of the same process. But the idealistic tendency, which tinctures almost all German thought not very re-

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cent, would be to regard the logical explanation as the more perfect, under the assumption that the materialistic explanation requires itself ultimately to be explained in terms of the reasoning process. But Prof. James is naturally averse to the logical explanation. Let us see, then, how he argues the point. His first remark is as follows:

"*If every time a present sign suggests an* absent reality to our mind, we make an inference; and if every time we make an inference, we reason, then perception is indubitably reasoning."

Of course, every psychological suggestion is regarded as of the general nature of inference, but only in a far more general sense than that in which perception is so called. This should be well known to Prof. James, and he would have dealt more satisfactorily with his readers if he had not kept it back. Namely, perception attains a virtual judgment, it subsumes something under a class, and not only so, but virtually attaches to the proposition the seal of assent—two strong resemblances to inference which are wanting in ordinary suggestions. However, Prof. James admits that the process *is* inference in a broad sense. What, then, has he to object to the theory under consideration?

"Only one sees no room in it for any unconscious part. Both associates, the present sign and the contiguous things which it suggests, are above board, and no intermediary ideas are required."

Here are two errors. In the first place, "unconscious inference" does not, either with other logicians or with the advocates of the theory in question, mean an inference in which any proposition or term of the argument is unconscious, any more than "conscious inference" implies that both premises are conscious. But unconscious inference means inference in which the reasoner is not conscious of making an inference. He may be conscious of the premise, but he is not conscious that his acceptance of the conclusion is inferential. He does not make that side-thought which enters into all inference strictly so called: "and so it would be in every analogous case (or in most cases)." There is no doubt, therefore, that ordinary suggestion, regarded as inference, is of the unconscious variety. But Prof. James further forgets his logic in hinting, what he soon expresses more clearly, that such an inference is to be regarded as a mere "immediate inference," because it has no middle term. We might suppose he had never heard of the *modus ponens*, the form of which, A and B being any proposition, is

If A, then B;
But A:
Hence, B.

Those who think a light is thrown upon the ordinary process of suggestion by assimilating it to reasoning, assimilate it to the *modus ponens*. The proposition "If A, then B," is represented by the association itself, which is not present to consciousness, but exists in the mind in the form of a habit, as all beliefs and general propositions do. The second premise A is the suggesting idea, the conclusion B is the suggested idea.

Already quite off the track, our author now plunges into the jungle in this fashion:

"Most of those who have upheld the thesis in question have, however, made a more complex supposition. What they have meant is that perception is a *mediate* inference, and that the middle term is unconscious. When the sensation which I have called 'this' is felt, they think that some process like the following runs through the mind:

'This' is M;
but M is A;
therefore 'this' is A."

Those who have upheld the thesis are not in dispute among themselves, as represented. They make no supposition throughout not admitted by all the world. To represent any process of inference now as a *modus ponens*, now as a syllogism with a middle term, is not necessarily taking antagonistic views. As for the syllogism given, it is the weakest mode of supporting the thesis, far more open to attack than the form first given above. But Prof. James makes no headway, even against this. He says:

"Now there seem no good grounds for supposing this additional wheelwork in the mind. The classification of '*this*' as M is itself an act of perception, and should, if all perception were inference, require a still earlier syllogism for its performance, and so backwards *ad infinitum*."

Not one of the authors whom we have consulted makes the M entirely unconscious; but Prof. James says they do. If so, when he insists that "this is M" is an act of perception, he must mean some ultra-Leibnitzian *unconscious* perception! Has he ever found the German authors maintaining that that kind of perception is inferential? If not, where is his *regressus ad infinitum*? What those authors do say is that M, and with it the two premises, are thrown into the background and shade of consciousness; that "this is M" is a perception, sometimes in the strict sense, sometimes only in that sense in which perception embraces every sensation. They do not hold sensation to be inferential, and consequently do not suppose a *regressus ad infinitum*. But even if they did, there would be no *reductio ad absurdum*, since it is well known to mathematicians that any finite interval contains an infinite number of finite intervals; so that supposing there is no finite limit to the shortness of time required for an intellectual process, an infinite number of them, each occupying a finite time, may be crowded into any time, however short.

The Professor concludes:

"So far, then, from perception being a species of reasoning, properly so called, both it and reasoning are coördinate varieties of that deeper sort of process known psychologically as the association of ideas, and——"

We break the sentence, which goes on to something else, in order to remark that "a species of reasoning properly so called" must be a slip of the pen. For otherwise there would be an *ignoratio elenchi;* nobody ever having claimed that perception is inference in the strict sense of conscious inference. Instead of "a species of reasoning properly so called," we must read "reasoning in a generalized sense." Remembering also that Prof. James began by insisting on extending the controversy to association in general, we may put association in place of perception, and thus the conclusion will be, "so far from association being reasoning in a generalized sense, reasoning is a special kind of association." Who does not see that to say that perception and reasoning are coördinate varieties of association, is to say something in entire harmony with the thesis which Prof. James is endeavoring to combat? To resume:

"—— physiologically as the law of habit in the brain. To call perception unconscious reasoning is thus either a useless metaphor or a positively misleading confusion between two different things."

Here the section ends, and in these last words, for the first time in the whole discussion, the real question at issue is at length touched, and it is dismissed with an *ipse dixit*. There is no room for doubt that perception and, more generally, associative suggestion, may truthfully be considered as inference in a generalized sense; the only question is whether there is any use in so considering them. Had Prof. James succeeded in establishing his *regressus ad infinitum*, he would have refuted himself effectually, since it would then have been shown that an important consequence, not otherwise known, had been drawn from the theory. As it is, he says nothing pertinent either pro or con. But a little before, when an unconscious predication was called perception, was this perception "properly so called"? And if not, was calling it by that name a "useless metaphor," or was it a "positively misleading confusion between two different things"?

INDIVIDUAL LIBERTY AND STATE INTERFERENCE.

A Plea for Liberty: An Argument against Socialism and Socialistic Legislation. Consisting of an Introduction by Herbert Spencer and Essays by various writers. Edited by Thomas Mackay. D. Appleton & Co. 1891.

The Principles of State Interference: Four Essays on the Political Philosophy of Mr. Herbert Spencer, J. S. Mill, and T. H. Green. By David G. Ritchie, M.A. London: Swan Sonnenschein & Co. 1891.

NAPOLEON is credited with the apothegm that an army led by one bad general will do better than if led by two good ones; and the principle is illustrated by these two books. We need not go quite so far as Mr. Ritchie, who complacently observes that although his proofs were out of his hands before the 'Plea for Liberty' appeared, he found nothing in that work to make it necessary for him to alter any of his arguments; but there is some ground for saying, as he does, that the various writers do so much to weaken each other's positions that they render detailed criticism almost superfluous. The writers are substantially agreed in their dislike of Governmental meddling, but the grounds of this dislike are not altogether the same, and the arguments by which it is defended are incongruous. Their effect is the opposite of cumulative, and they amount in many cases to little more than cavilling.

The most conspicuous offenders in this respect are the authors of the essays entitled "The Impracticability of Socialism," "State Socialism in the Antipodes," and "Free Libraries." The first essay is sound enough, but wearisome; the second is disappointing in the vagueness of its charges in a case where definite proofs would be of exceptional value, and the third is but a railing accusation. The essay upon "State Trading as Illustrated by the Post-office" would be far more telling if its charges were supported, as they could have been, by properly authenticated evidence. The discussions of "Investment," "Free Education," "Liberty for Labor," and "The Discontent of the Working Classes" contain much that is suggestive, but the mode of statement is not so clear and forcible as to command assent.

On the other hand, the essay upon "The State and Electrical Distribution," which is by an electrical engineer, shows very effectively how the attempt of the Government to secure to municipalities the "unearned" profits to be derived by electric-lighting companies from their franchises, resulted in the practical suppression of the electric light for some years in England. Local authorities that own gas works, it seems, are ani-

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mated by the monopolistic spirit of private corporations, and oppose competitive improvements. Upon the subject of the housing of the poor we have a really valuable contribution, showing the great progress that has been made in dealing with this matter by private persons and societies who have held fast to the principle that capital invested in sanitary dwellings should bring some return. It is the disregard of this principle by Government that renders its action so mischievous. The co-operative building and loan associations may be said to have made it possible in many communities for every deserving person to own his dwelling-house.

Mr. Auberon Herbert has the reputation of a doctrinaire, but his paper on "The True Line of Deliverance" is a model of good sense. He points out the fact that a great part of the evils under which we suffer are due, not to competition, but to restraints upon competition, and comes very near to demonstrating that all attempts in the direction of State restraint, however benevolent, tend to produce greater evils than they cure. The great improvement in the condition of laborers is largely due to increased facility of competition. On the other hand, the enormous outflow of English capital is probably due, to some extent at least, to the discouragement of enterprise caused by an accumulation of vexatious interferences with business in England. In a more general way Mr. Spencer expounds the superiority of voluntary coöperation to compulsory coöperation; and it must be said that his Introduction is as clear and powerful as anything he has ever written. He describes the situation in the following passage: "While elevation, mental and physical, of the masses is going on far more rapidly than ever before—while the lowering of the death-rate proves that the average life is less trying—there swells louder and louder the cry that the evils are so great that nothing short of a social revolution can cure them."

There is, indeed, no escape from the dilemma which Mr. Spencer offers to the Socialists. Labor must have some organization; if not that which arises by agreement under free competition, then it must be that which is imposed by authority. Hence there must be established grades of laborers, with enforced subordination of each grade to the grades above. If there is to be no voluntary exchange of labor for produce, there must be compulsory apportionment. There can be no voluntary abandonment of places by laborers. Every one must stay where he is put, do what he is told, and take what is given him. An army of supervisors must be employed, and their collective power would result in the practical bondage of those whose labor they would direct, who could no more escape from administrative despotism than soldiers can escape from military discipline. This, Mr. Spencer maintains, would be a return to evil conditions from which men have extricated themselves by the most prolonged and painful exertions.

Mr. Ritchie's book is meritorious in several respects. As a criticism of Mr. Spencer's position, it is clever, and as to some points conclusive, although rather needlessly contemptuous in tone. He exposes very neatly the inconsistency of maintaining the doctrines of individual liberty and of the "social organism" at the same time. It may sound very well to say that governments are not made but grow, but if it is to be taken literally, the consequences to political philosophy are serious enough. If we inquire whether the individual has any right to exist apart from the organic whole, we are brought face to face with our difficulties at once. Still, Mr. Ritchie finds it so hard to restrain his wrath in this polemic that he weakens his case a good deal.

This is not true of his examination of Mill's theory of liberty, and it is here that we find his book especially satisfactory. It brings out the issue between the two schools of thought, and contains in small compass those tenets upon which all socialistic systems must finally rest. In the view of Mill and of those who intelligently hold to individual liberty, "all restraint, *qua* restraint, is an evil." The other view, as Mr. Ritchie puts it, is that restraint has nothing evil in its nature, but is good or bad according to the purpose for which it is employed. From this he argues that the State, or the majority, may properly compel the individual to do what is for his own good and for the common weal. But the individualist insists that the proposition should be made to read—The State or majority may rightfully decide what acts the individual shall do, and compel him to do them; and he maintains that restraint in this sense, however practically necessary, is an evil. In proof of this, he appeals in the first place to experience, which shows that the State has constantly compelled action which is subsequently admitted to be wrong: those who in one age are persecuted as heretics are in the next revered as martyrs. And in the second place, he insists that it is of the essence of good action that it be voluntary. The fact that I am perfectly satisfied that another person ought to do a certain act, does not make it a good thing that I should force him to do the act against his will and conscience. And what is true of me is true of any number of human beings, or of the State.

By a common misconception this doctrine is thought to imply anarchy or the extinction of the reign of law. This error will be avoided by those who reflect that the principle above stated requires the punishment of those who violate it. In the ideal state of the individualist, interference with liberty by the State takes place only in the case of those who interfere with the liberty of others. Here Mr. Ritchie's criticism becomes pointless, for he argues as if he thought Mill's view was that there was more liberty and individuality to be found among savages than among civilized men. It is equally absurd for him to represent Mill as holding that it is no function of law to overthrow the tyranny of custom, although we are quite sure that Mill would have gone to the stake rather than say, with Mr. Ritchie, that it is interfering "on behalf of individual liberty" when the State takes education from the hands of ecclesiastical bodies or close corporations. This proposition may be regarded as containing the very spirit and substance of Socialism, and we see no reason why religion should not be included with education.

The position of the individualists can be turned in only one way, as Mr. Ritchie clearly sees, and he accordingly denies the existence of any man as an individual being. In his philosophy—he is a believer in the Hegelianism of the late T. H. Green—man is a complex metaphysical entity, made up of a host of relations, especially relations to his fellows, and is so far from being a "plump and solid" individual that he is to be regarded as a cell in the social organism. The State is not a mere means to individual welfare; it is an end to itself. An abstract term, therefore, is regarded as a being of a higher order than an individual man. This abstraction has a consciousness and a conscience, it may be supposed, and its requirements for the attainment of its end justify its interference with the acts of individual men.

Green, however, made self-realization the end of man's existence, and held that the function of the State was to make it possible for men to realize themselves, although this could only be done within the State. Now, as the morality of an act depends upon the freedom of the agent from compulsion, self-realization implies freedom. But this is twisted by Mr. Ritchie into meaning that the State must put the individual into a position where he can act freely. Freedom of contract, he says, does not exist when the laborer agrees upon his wages with the employer, and the State must interpose. The State, therefore, or the majority, must determine in what welfare consists, and may rightfully impose its determination upon its subjects. Mr. Ritchie, it is true, would limit the action of the State by the lessons of experience; but having endowed the State with supreme power, his individual judgment cannot limit it, for that is to recognize a higher power. And herein lies the danger of Socialism, that it revives in the absolute power of the majority all the evils of despotism. We cannot criticise Mr. Ritchie's essay at length, but it will repay careful study.

Intentions. By Oscar Wilde. (The Decay of Lying. Pen, Pencil, and Poison. The Critic as Artist. The Truth of Masks.) Dodd, Mead & Co.

THESE four essays by Oscar Wilde are, we fear, likely to have scant justice done them. The second, which is a study of Wainewright, the artist-poisoner, Lamb's friend, and the fourth, which is mainly an inquiry into Shakspere's use of dramatic properties, or the resources of "staging," are merely quite admirable papers on their respective subjects, with nothing to startle or to amuse, and no more individuality than serves to give a pleasant liveliness to the style. The first essay, however, which is on what is commonly called idealism and realism, and the second, which is upon criticism, are of a different quality—of a nature, indeed, to make the injudicious grieve. In characterizing idealism as a mode of "lying," Mr. Wilde, as he takes pains to intimate, starts from a Platonic point of view, or at least maintains analogy with the poet-doctrine of the 'Republic'; but he does much more than frankly challenge the realists in defence of the artistic lie; he invents a succession of paradoxes so stunning to the commonplace mind that his object might fairly be thought to be the bewilderment of the Philistine majority rather than persuasion. When he affirms that it is more true that Life and Nature imitate Art than that Art imitates Life and Nature, that Art in no case reproduces its age, that the telling of beautiful untrue things is the proper aim of Art—which are his main propositions—he comes dangerously near implying, in the reader's mind, that the said reader is a fool. Though for our own part we most potently believe these things, we hold it not meet to have it so set down. And not only is Mr. Wilde's intellectual statement paradoxical, but the exposition of the doctrine is studded with epigrams, brilliant and amusing, of the sort that suggest trifling with the truth.

The effect might well be that, to the commonplace mind—and whom else does the author address in such an essay?—this superficial appearance of running amuck with all sensible people may well conceal the sound intelligence and acute penetration at the heart of these papers. Something, however, is to be allowed to a writer who is so painfully aware

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of the mental dulness of his race. "Our splendid physique as a people," he says, "is entirely due to our national stupidity. I only hope we shall be able to keep this great historic bulwark of our happiness for many years to come." And after this he makes no concessions to his readers in the "middle class," but goes on in a fashion to make them stare. "Newspapers," he laments, "may now be absolutely relied upon. One feels it as one wades through their columns. It is always the unreadable that occurs"; and so he approaches the subject of realism, with a contrast by the way between the ancient historians, who "gave us delightful fiction in the form of fact," and the modern novelist, who presents us "with dull facts under the guise of fiction." A page or two of direct criticism leads up to the abstract discussion, criticism that has more than a grain of salt to the sentence. "Mr. James Payn is an adept in the art of concealing what is not worth finding. He hunts down the obvious with the enthusiasm of a short-sighted detective"—that is the swing of his critical broad-axe, and with it he despatches the heroes of the field as if he were lopping daisies. "'Robert Elsmere' is, of course, a masterpiece—a masterpiece of the 'genre ennuyeux,' the one form of literature that the English people seem to thoroughly enjoy. . . . It is only in England that such a book could be produced. England is the home of lost ideas." And then he passes into France, and comes round again to Meredith, whom he thinks well of. "As a writer he has mastered everything except language; as a novelist he can do everything except tell a story; as an artist he is everything except articulate." Nor is this the praise of a malicious spirit—not at all; it is meant for enthusiasm. All this criticism in detail is really subordinate to the general question, Is Art or Life and Nature the greater? and he answers it at once by a specific case again, instancing Wordsworth: "Poetry gave him 'Laodameia' and the fine sonnets, and the great Ode, such as it is. Nature gave him 'Martha Ray,' and 'Peter Bell,' and the address to Mr. Wilkinson's spade." Even in Shakspere he finds the same truth: "The passages, and they are many, where the language is uncouth, vulgar, exaggerated, fantastic, obscene even, are entirely due to Life calling for an echo of her own voice, and rejecting the intervention of beautiful style through which alone should Life be suffered to find expresssion"; and as for Nature, "Nature," he says, "is always behind the age." These quotations, which are (except the last) from the first score of pages in the volume, are enough to indicate the paradoxical and epigrammatic quality of Mr. Wilde's method of expression; for in the thought itself there is no such paradox as appears on the surface of the style. The substance is the old doctrine of idealism, old as what Mr. Wilde might call the first of Lies (and therefore of truths), the story of the Garden of Eden. The development of his notion that Life imitates Art, and that Nature also, though by the subtle assistance of man's eye, does the same thing, is excellently done, and with a freshness of illustration and a certain warmth that give his words attractiveness and force. The relation of Art to the age is less definitely made out than we could wish: there is no relation, he says; but denials as well as affirmations need explication often, and here more might have been said. The same doctrines in a certain sense underlie the essay upon Criticism, but the expression of them is different. It has the same logic, though the matter is of another kind. We content ourselves with quoting the summary of what he has "shown," namely, that it is "more difficult to talk about a thing than to do it, and that to do nothing at all is the most difficult thing in the world"; that "all art is immoral, and all thought dangerous; that criticism is more creative than creation, and that the highest criticism is that which reveals in the work of art what the artist had not put there; that it is exactly because a man cannot do a thing that he is the proper judge of it; and that the true critic is unfair, insincere, and not rational." Without subscribing to this creed unreservedly, we shall yet venture to confess that, so far as criticism is concerned, Mr. Wilde seems to us to have the truth of the matter, and to have carried the analysis of the art and its ideals further in certain definite ways than we have yet seen in any other such paper.

His style is unjust to his thought, and no one, we fancy, would be quicker than himself to acknowledge that he disagrees with what he has stated in particular places, if such statement were to be regarded as complete and final. The method of paradox and epigram necessitates too partial a statement of large truths, too exclusive and often very limited points of view; it cuts truth into too small pieces. It would be easy to pick up phrases and sentences here and there and make them ridiculous, but this ridiculous aspect is just the one that will appear to the commonplace mind without any effort on the part of anybody. It is rather our intention and pleasure to intimate that the reader will do a wise thing who tries to be more just to Mr. Wilde's thought than he has been able to be, and so to arrive at the substantial truth of which his essays contain more, both expressed and suggested, than is commonly to be met with nowadays. The defect of the volume is its cleverness and its yielding to a certain piquancy of style. In the essay on Criticism it is due to observe several passages of decorative prose that are really lofty in diction and noble in flow, and which, had they been a trifle less decorative, would have been eloquent in expression as they are in thought—passages in which the Greek shines through. At the end we almost relent—cleverness is so entertaining, and wisdom in the Aristotelian form can be had elsewhere; it is only in the interest of the too serious reader that we put in our caveat, and for his sake give warning that the most incredible paradox may be only an unusual and most interesting crystallization of truth.

Spain and Morocco: Studies in Local Color. By Henry T. Finck. Charles Scribner's Sons. 1891. Pp. xv, 182, 8vo.

In this entertaining account of a two months' outing in the peninsula Mr. Finck gives his impressions of some of the external aspects of Spanish and Moorish life. This is done in an easy, genial way which makes him a very agreeable companion as he wanders through the streets of Madrid and Seville, or rides from Tangier to Tetuan or through the cañons of the Sierra Nevada. At the same time he incidentally conveys a clear and truthful picture in outline of the present condition of Spain. He finds room in his narrative for occasional trivialities, and his humor is in places exuberant, but he has the merit of never being dull, or of taxing the reader's patience with labored descriptions of famous pictures or buildings. He is at his best in his sketches of street scenes, which are apt to escape the notice of most travellers, but which are very significant of the national character. Among them are to be found several charming genre pictures of child-life.

Entering the country from the north, his first stopping-place after Burgos, to which he devotes a few lines, is the capital. Here the fact that all classes meet on equal terms in the cafés, leads him to the conclusion that "the Spaniards are the most democratic nation in the world"; while their habit of turning night into day convinces him that in their waste of the morning hours "lies the main cause of Spanish decadence." A bull-fight was simply "the most unsportsmanlike and cowardly spectacle I have ever seen," which, it surprises us to learn, the women rarely attend. "As a rule there was not one woman to every three hundred men in those degraded audiences." At Seville (for he has nothing noteworthy to say of the intervening cities) he was so fortunate as to see the Corpus Christi ballet in the Cathedral:

"A dozen beautiful boys went through various simple evolutions, singing an air like a Mozart minuet, and accompanied by flutes and violins. Twice, in the concluding measures, the castanets were used, and these, associated with dance halls, did have an odd effect in the echoing cathedral. The musical effect of the performance was delicious, and none but the most bigoted could have taken offence at the dancing."

A pleasant description is given of Cadiz, which, as it lies seven miles at sea, may fitly be called the Spanish Venice. The glaring whiteness of its houses, however, is a serious drawback to the enjoyment of the beauty of its situation. Thence our traveller went to Tangier, six hours distant by steam, and he dwells at length on the familiar topics, the narrowness and filth of the streets, the shops, the market, the snake-charmers, and the dancing-girls. But most interesting of all is his account of the comparatively little known Tetuan and his ride thither. This town, he says, "is considered one of the headquarters of the Hebrew race," whose chief occupation is gold embroidery on velvet and silk. Notwithstanding they are comparatively well treated by the Moors, one of them, the British consular agent, "told me that many of his race are leaving Tetuan and emigrating to America, chiefly to Boston." At Gibraltar we are once more on familiar ground, and Mr. Finck does not again leave the beaten track, except to ride by diligence from Granada to Murcia "through one of the weirdest and wildest parts of Spain—a prehistoric region of cave-dwellers." In passing along the Sierra Nevada he finds the scenery to resemble strikingly parts of Arizona and Colorado. "The sides of these cañons and gorges are adorned with the most realistic carvings, sculpture, and architectural effects—complete houses, with doors and windows and picturesque castles. No *fata morgana* could be more perfect, and one would be inclined to believe in a human origin of these carvings were they not on too large a scale, and extending along miles of inaccessible precipices." Beyond this is a region

"which is densely covered with the mud homes of the Gitanas. Many of these homes are mere caves dug into the hillsides, as at Granada, some being on a level with the ground, and some farther up the perpendicular hillside, where it is a curious sight to watch the women moving about in their glaringly colored half-dresses, and the children as naked as in an African kraal. On all sides rise mounds and hillocks of various sizes, occasionally as large as castles, shaped like a mosque or a cone, and into these, too, the Gypsies and the poorest of the Spaniards have dug rooms, sometimes in two stories, and with a chimney on the top."

With a too brief notice of Alicante, Valencia, and Barcelona, the most thriving cities of

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the peninsula, our author parts company with his readers—prematurely, as the majority of them will think. The volume is prettily made, and its scarlet cover suggests a guide-book function which we have no doubt it will frequently discharge.

Under a Colonial Rooftree: Fireside Chronicles of Early New England. Boston: Houghton, Mifflin & Co. 1891.

THE general appearance of this little book reminds one of 'Colonial Times on Buzzard's Bay,' which so quickly gained a second edition two years ago. Nevertheless, the two differ both in matter and in aim. Mr. Bliss's book enters rather deeply into colonial history, while this work reflects only here and there the image of some stirring colonial or Revolutionary incident. It has evidently been the author's purpose to put together those parts of her ancestral history which belong to the old family mansion near Hadley, and which are also of interest to the general reader. In her appendix she says the collection likewise owes its existence to her desire to "preserve the descriptions of life in his boyhood, taken from the letters of the late Theodore G. Huntington." The author is quite too modest if she thinks these passages are its principal attraction. Indeed, not all show enough descriptive power to give them much interest apart from the personality of the writer, especially if one happens to remember Charles Dudley Warner's wonderfully graphic pages in 'Being a Boy.' The great charm of the book lies in a certain diary which is much quoted, and which reveals to us something of the thoughts and the life of a strong and noble woman, Elizabeth Porter, Bishop Huntington's grandmother. Her life and her mother's remind us that, though Puritanism had its dogmas, harsh and even barbaric in the ideas of God which they represented, the Puritans, or at least many of them, had other things besides dogmas—a sturdy endurance and an unvarying faithfulness which excite our admiration. This diary is also interesting because it tells us how intelligent New Englanders in the remoter towns felt when they heard that the British were marching on Concord, and later, when they saw Burgoyne's captured army marching through their villages, and still later, in the chaos which, under the Confederation, led to Shays's rebellion.

It may seem ungracious to remark that the author, otherwise so careful, has fallen into two or three inaccuracies in the use of dates. She says the Fundamental Orders of Connecticut were drawn up in 1636, whereas they first saw the light three years later, and she puts the Boston Council, which invented the Halfway Covenant, in 1660, instead of in 1657.

Our Common Birds and How to Know Them. By John B. Grant. Charles Scribner's Sons.

THIS little volume is written for those who love birds and desire a speaking acquaintance with them, but have no aspirations for professional knowledge. The author frankly admits that the gun is indispensable to the professional ornithologist, but holds that any one who will follow his instructions and is possessed of the requisite patience may attain the former goal. In a pleasantly written chapter he tells the reader to equip himself with a note-book and opera-glass, instructs him how to conduct himself in the woods and fields, furnishes him with a list of the birds he is most likely to see, and also the dates in spring and fall when the migration of particular species may be expected.

Thus prepared, he suggests to the novice to walk abroad and watch the birds as they are busied in their various occupations, to see all he can, and to jot down in the ever-present note-book all he sees. By comparing his notes with descriptions in the books, and by means of an occasional visit to the museum, he will come, sooner or later, to know the common birds. No better plan, perhaps, can be devised for the amateur than this; but, however facilitated by such popular books as the present, the knowledge of birds still remains uphill work except for those possessed of abundant leisure, great patience and enthusiasm. There is no short cut to ornithological lore any more than there is to other kinds of knowledge.

The hints to beginners and certain remarks upon classification—the latter might better have been omitted as of no value to the novice—are followed by some ninety pages of text, in which are described ninety species, and by sixty-four plates. The descriptions are untechnical, as they should be, and are generally good, though too brief in some cases to be entirely clear; moreover, they relate only to the male birds. The females are wholly unnoticed, the space in the book and the trouble to the describer thus saved being at the expense of the student.

The illustrations have been produced in a manner which shows that by means of photographs of mounted birds reproduced cheaply in half tone and accompanied by brief descriptions, the student can be materially assisted in the labor of identification. But from the point of view of the naturalist the plates are very bad indeed. The attitudes of many of the birds are unnatural, though they are alleged to be "characteristic," and the forms are distorted. The mounting is slovenly and in defiance of the most ordinary taxidermic rules, though it is said to be the work of an "expert taxidermist." Such poor work is the more inexcusable as taxidermy has made rapid strides of late years, and the taxidermists in this country who are capable of mounting birds naturally and artistically are to be numbered by the score. To publish illustrations of such badly mounted birds as these at this late day is an offence against both nature and art. Moreover, the would-be teacher of ornithology should know the birds whereof he discourses. But of the sixty-four birds illustrated three are incorrectly named. Thus the "Phoebe" of Plate xiv. is a Wood Pewee; the "Northern Shrike" of Plate xlii. is the Loggerhead Shrike, and the "Wilson's Thrush" of Plate lxiii. is the Hermit Thrush. Apparently the author is not a graduate of his own school.

Chemistry in Space. From Prof. J. H. Van'T Hoff's 'Dix années dans l'histoire d'une théorie.' Translated by J. E. Marsh. Oxford: Clarendon Press; New York: Macmillan.

THIS little work is the first English translation of a remarkable pamphlet which appeared in Holland some years since, and which contains the history of the development of an important chemical theory which, if not even now universally adopted, has yet found many earnest advocates. The theory in question originated simultaneously in France and in Holland, and is due to F. A. Le Bel and J. H. Van'T Hoff, writing independently. In organic chemistry we meet with many instances in which two or more compounds have the same composition—that is to say, contain the same elements united in the same proportions—and yet exhibit wholly different properties. To a certain extent we can explain these differences by supposing that in a given case, for instance, the two bodies have different molecular weights or different internal structures. These modes of explanation sometimes, however, fail completely. Van'T Hoff and Le Bel first suggested that an explanation might be found in the different geometrical positions of constituent molecules or atoms. The theory has already been found to be of great service, and is steadily gaining ground among chemists. Mr. Marsh's translation of Van'T Hoff's work will be cordially welcomed as a considerable extension of the French edition, executed with the assistance and advice of the author.

Charles Macklin. By Edward Abbott Parry. Longmans, Green & Co. 1891.

IT was a shrewd stroke of editorial judgment on the part of Mr. Archer to single out the editor of 'Dorothy Osborn's Letters' to prepare the biography of Macklin for the Eminent Actors Series, and his judgment has been ratified by the result. Mr. Parry is not quite as acute in his dramatic perceptions as the author of the Life of Macready in this series, nor is he quite as learned in theatrical lore as the author of the Life of Betterton; but the Life of Macklin lags but little behind its predecessors. It is a conscientious piece of biography, carefully prepared, planned, and written. The chapter on Quin may seem like an excursus, but it is welcome; and its presence gives the volume a claim to a certain completeness as a picture of the state of the stage in England and Ireland in the years before the young David Garrick took the theatre by storm. Mr. Parry shows a wise scepticism as to Macklin's centenarianism; the old comedian's career is picturesque enough without this needless touch. On the other hand, the biographer is lacking in generosity, and we think in justice, in his references to David Garrick (on page 75). Garrick was not only the greatest actor the world has ever seen, he was also an honest man; though he moved forward often by devious ways, there was little in his conduct that was crooked. Macklin's two great claims to consideration nowadays are his one comedy, "The Man of the World," and his resuscitation of *Shylock* as a tragic part. To both of these Mr. Parry pays due attention. It is with something of a shock that we learn that the authorship of the couplet on Macklin's *Shylock*—

> "This is the Jew
> That Shakspere drew"—

may not be Pope's, despite the accepted tradition.

The book is worthily furnished with a list of the parts played by Macklin and another of the plays produced. There is an adequate index in which we note one misprint: Charles James Mathews's name should have but one *t*.

BOOKS OF THE WEEK.

Graetz, Prof. H. History of the Jews. Vol. I. Philadelphia: Jewish Publication Society of America.
Jones, Prof. H. Browning as a Philosophical and Religious Teacher. Macmillan & Co. $2.25.
Löwy, A. Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London. London.
Malory, Sir T. Le Morte Darthur, edited by H. Oskar Sommer. Vol. III. Studies on the Sources. London: David Nutt.
Mason, G. C. Annals of the Redwood Library and Athenæum, Newport, R.I. Newport.
Monro, D. B. Grammar of the Homeric Dialect. 2d ed. Oxford: Clarendon Press; New York: Macmillan. $3.50.
Parker, T. J. Lessons in Elementary Biology. Macmillan & Co. $2.25.
Supplement to the Index to American Genealogies, issued in 1886. Albany: Joel Munsell's Sons. $1.
Winter, J. S. Good-bye: A Novel. United States Book Co. 25 cents.
Winter, W. Gray Days and Gold. Macmillan & Co. 75 cents.
Woodhead, G. S. Bacteria and Their Products. Scribner & Welford. $1.25.
Worthington, S. Politics and Property, or Phronocracy. G. P. Putnam's Sons. $1.50.

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